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The Great First-Work of the Church ---MISSIONS



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India Missionary 28 Years;

Author of

Charley Newcomer, India, a Problem, Missions and the Church, One Year Visiting India

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INTRODUCTION

The author of this little volume has given us a great truth in its title—"The Great First-Work of the Church Is Missions." While most of us may not need anything further to convince us of this truth, we are all much in need of that more important thing—the dynamic of conviction that expresses this truth in the reality of service. If these chapters help to that end in any one of us, they will be fully worth while.

The writer of this book needs no introduction in his own denomination. While his twenty-eight years in the mission work of western India; the faith and courage that led him to be the first to answer the call to pagan lands in the Church of the Brethren; his desire to maintain habits of study and investigation, which was expressed in his receiving a degree from Northwestern University, where he and his son Emmert spent a year in the graduate school, easily entitle W. B. Stover to honor and titles that would be the envy of most of us, yet he is best known and happiest as Bro. Stover, a friend of men, and a servant of the Lord.

In these few chapters he has written well. He has called our attention to the more important things in missions—the things which he has learned and exemplified in his successful missionary service. By many illustrations and data he presents in

simple and most interesting form the challenge of the world to the Christian Church and the price involved to meet it. Every page is filled with the optimism of faith. While his own work on the field is not referred to, yet his experience radiates hope in every problem and need.

Perhaps there cannot be too many books written on the opportunity and obligation of Missions. It is the very heart of our faith, the life of our cause. There is nothing that so stimulates the Church as to invest freely of its young life and means in meeting the needs in pagan lands. The congregations of our own denomination, that have contributed most to foreign missions, have accomplished most at home, as is clearly shown by the records. Heroic service for Christ will clear the atmosphere of sin and doubt as nothing else can.

Since the most of us believe in missions, it is easy to become indifferent. In the days when Bro. Stover was pleading for the church to send him to India, there was much opposition. That only turned all the more his eyes and heart to the world needs and the Lord. Now we accept it as a worthy thing to do—provided others look after it without too much demand upon our time and money. It is so easy to feel that when we have given assent to a truth the job is completed! That is but the beginning. Light was not made to be put under a bushel. Life is at its best when given in intelligent sacrificial devotion to the need of others in the name of

Christ. The joy of good news is made perfect only in sharing it with those who can rejoice with us.

Again, it is so easy to abide selfishly in the blessings of Christianity. It has given us excellent homes. It has provided wholesome laws. It has increased our opportunities for gladness and good fellowship. Wherever the Gospel has gone, civilization, with love, hope and prosperity has followed. Too often we become worshipers of these by-products of the dynamic of faith. We settle down into satisfaction with our horizons limited and become worshipers of the creature rather than the Creator. God forbid that we shall ever cease to share with Him the longing for the redemption of every creature!

In the last chapter the author attempts to stir up our thinking as to a more faithful stewardship of life and possessions. He considers many plans by which this obligation can be more successfully met. All may not agree with every suggestion made, but in this there is food for thought that may lead others to the further development and solution of apparent needs. He presents tables of many congregations, showing what they are doing in giving and service, that will bear careful study.

While we would expect enthusiasm for foreign missions from one who has spent so much time and life blood in them, he is quite fair; he goes so far as to say that in America, because of her strategic position in wealth and power, there is the largest

opportunity for missionary service in the world. This might be challenged, for while there are strategic places and times for strengthening the attack against sin, yet God has not usually chosen the mighty and great to solve the ills of the world. While he uses men and nations, great and small, it is better statesmanship to supply the weaker places of greatest need in a world program, than to attempt to throw the strength of our resources into one land, notwithstanding her power and greatness. In other words, home missions in America will succeed only as they are a part of the worldwide program. This we believe to be the author's intention. It is well to follow the Master of men, who said, "Go ye into all the world," for in so doing we shall find the presence of Him in whose fellowship there can be no failure.

CHAS. D. BONSACK.

Elgin, Ill. November 10, 1922.

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I. The Great First-Work of the Church— Missions

The Old Testament not only reveals a perpetual endeavor to redeem Israel from all sin, but frequently expresses a righteous desire that the whole world may be filled with the knowledge of the Lord.

The New Testament is supremely a Book of Missions. The Lord Jesus spent the whole time of His ministry in preaching and teaching and healing throughout the length and breadth of what may be called His native land. He sent His disciples two and two with the message; at first the twelve, later the seventy. And before He was parted from them He told them to wait until the Holy Spirit had come upon them, to the end that unusual power might be given them for an unusual work. His last words were a strong appeal to them, now no longer to remain at home, but to go to the uttermost parts of the earth, there to be His witnesses, there to be His martyrs. He gave to them a sacred pledge, always to be in their midst.

What a fragmentary New Testament we would have if we were to cut out all its missionary messages! First, the choicest teachings of the Lord Himself, the super-Missionary, would go; much of His incomparable Sermon on the Mount would go; the parables, with their missionary application, the

miracles, with their missionary message, would go; the journeys of the Lord with the twelve, the journeys of the seventy, the persecutions of the early Church and the dispersion of the Christians, the story of the first council at Jerusalem, the journeys and missionary experiences of Barnabas and Paul, the letters of Paul to the churches he established, important parts of the letters of Peter and James and John and of the Revelation would have to go—if we were to cut out all the missionary messages. However, we propose not to cut them out, but to catch their spirit. The greater part of the New Testament is Missions. The doctrine most stressed is that the Gospel is for everybody. God would have all men to be saved.

The prophet Hosea long ago regarded Ephraim, the oldest son of Joseph, with tearful eyes, and referred to him as a cake not turned. If the editor of the Bombay "Times of India" should seek expression of the same thought he would say that Ephraim had not the sense of proportion properly developed. If the genial editor of our "Gospel Messenger" spoke, he would likely say that Ephraim had failed to catch the vision. Name it what we will, it means the same. Many good people have read their Bibles from their youth up, but somehow have failed to catch the spirit of Missions, and even now fail in the essential sense of proportion as they read the law of Prophet Moses, or meditate upon the teaching of Lord Jesus. The laws of Moses are as a servant to bring us to Jesus. The teachings of Jesus cannot

be as laws to send us back to Moses again. I am persuaded that the failure in spiritual perspective is perhaps the greatest failure a devout man can make, and yet continue good and true in his devotional life—good and true, but factoring negatively.

The contagious enthusiasm of the Church in the first century, for mission work, is a perpetual challenge to the Church of all ages. They felt they just must preach the Gospel. They felt the fullness of time had come. They felt that the end of the age was upon them. They were living in the most wonderful time of history. They quite entered into the joy of the Lord as they realized He was working with them. They continued steadfastly in the teaching of the apostles, in the breaking of bread, in fellowship, in prayers. There was not a doubt as to inspiration, for they had caught it themselves. There was not a doubt as to the Lord, for they had seen Him, they had been with Him, they knew Him. They were sure of their message. When beaten unjustly, they rejoiced that they were counted worthy to suffer for Him. Two years in jail could be endured, but they would not give a bribe to get out. The first council showed that not all had caught the vision, but the moderator stood with the missionaries, and the growth of the Church was not checked by a few who adhered too closely to the law. God would have all men saved. The Gospel was for every living soul. No useless burdens were to be imposed on believers. Divinely called were the messengers to carry the Good News to the uttermost parts of the earth. Peter is thought to have found his way to Babylon, remained there for a time, and ended his days in Rome. John Mark, present at the prayer meeting when Peter was released from prison, associate with Peter in Babylon, became the leader of the Church in Alexandria. Matthew probably carried the Gospel to Ethiopia. Bartholomew preached in Arabia. Thomas is claimed by hundreds of thousands to have been the first missionary to India. No wonder that by the end of the first century it is estimated that the number of those who had become Christians, or who were fully persuaded that the Gospel of Jesus was the last word in religion, was about 5,000,000 souls!

The second century witnessed the beginning of prolonged and bitter persecutions of the Church. However, persecution usually strengthens the faith of the sufferer, and always puts a halo of glory round the head of the one who becomes a martyr. Troublous discussions on religious questions, both doctrinal and metaphysical, arose and refused to be These caused more disturbance to the settled Church than three hundred years of persecution. When the persecutions ended, the opposing factions more loudly asserted themselves. Great issues must be fought out, differences must be settled, you know. What questions were these? Not how to get the Gospel more effectually proclaimed, but, if the parents were baptized Jew-Christians, must the children be circumcised? Believers keeping the Lord's Day-must they be required to keep the Jewish Sabbath also? To be really separate from the world—were it not better to live a hermit life? May one who has surrendered a copy of the sacred Scriptures in order to save his life in time of persecution, ever be received again into the Church? To what extent shall they be punished who deny their Lord, or otherwise fall from grace? Is the divine and human nature of Christ related as milk and water, or as oil and water? Did the divine nature begin at His conception, or baptism, or resurrection? Arius and his followers so stressed the human nature of the Lord as against the divine nature, that they were deposed as heretics by a council of 100 bishops in the year 321, and in 325 the Council of Nicæa confirmed the action by burning the books and branding the Arians as enemies of Christianity. The question of the deity of Christ involved also the question of the trinity, which seems at first not to have been realized. Does belief in the trinity predicate a belief in three Gods? Is it possible for one to believe in the unity of God, and in the trinity at the same time? Is the Son as great as the Father, or is the Father the greater of the two? Is the Holy Spirit a mere Essence, or a Person with a distinct definite personality?

It is not greatly to be wondered at that such questions should arise when Greek influence was very strong upon the Church, but the surprise comes when we discover the ferocity with which good men fought to settle them. All the Christian States bordering on the Mediterranean Sea became, as it

were, a great theological battle-ground. The Nicæa creed is a splendid contribution to the Faith of the Fathers, but when we recall the fact that 318 bishops sat from the 14th of June to the 25th of July, and in their findings is not one word about the missionary work of the Church, which had been the first work of the wonderful first century, then we begin to feel keenly that the Missions of that day must have been the work of a few good men, while the Church at large was interested most in settling accounts with those whom they deemed heretical, and in compelling them to come to terms. Failing in this, the majority often put the minority out. Then, when the minority gained the ascendency, as such things go, they in turn excommunicated those who had become an offence to them. Such history makes sorry reading, but we cannot deny it. Basil once wrote, after visiting among his clergy: "Each is more eager about his own wrath, than his own salvation; each aims his sting against his neighbor." The life of Augustine often was in danger at the hands of those who, in their eager desire for the purity of the Church, as they thought, often condescended to connive against any one who seemed to them unfavorable to its best interests.* And these were people of whom Christ said: "By this shall all men know that ye are my disciples, if ye have love one to another."

^{*} The Donatist Party in North Africa stood out against the general Church until Mahomed came: he ended the schism by devouring them all!

If the reader resent in his heart the recital of this record of the deeds of good men who lived so long ago, I would urge that the only reason for recounting such facts of history is perfectly clear; namely, that seeing how others failed in their sense of proportion and apparently became unable to discern the real issues of life, we in our day may be amply fortified against any unfruitful repetition of the experience.

In the year 600 A. D., or about the beginning of the seventh century, the Church had an unequaled opportunity for world-wide Missions. Jewish opposition had been reduced to a minimum. Paganism in Europe had become a matter of history. Trade had been established with India and the East, and by the trade routes the missionary was a welcome traveler. Arabia, India and Persia had flourishing Christian communities. Alexandria, in Africa, bade fair to become a rival to Rome as a source and center of Christian light and learning. The three great Christian cities, Jerusalem, Antioch and Constantinople, abounding in wealth, were zealously interested in the conflicts that raged within the Church, but it seems they had lost their first love of world evangelization; it seems they had little concern about getting the Gospel to the non-Christian world. One can easily imagine their consoling each other with such words as these: The Pagans have had an opportunity. The Gospel has been preached. Now let us look to our own interests.

About this time Mahomed arose.* He saw the idolatry of the Arabs, he saw the mixed truth and error of the Jews, he saw the strength and weakness of the Christians—saw and spurned them all. Had there been in that day a great Christian leader. a Paul or Polycarp, a Savonarola or Xavier, a William Carey or Robert Moffat, the history of the world would have been very different. But as God had permitted Israel to be scourged by the Pharaoh of the oppression, so now He permitted the slumbering Christian Church to be scourged by a different sort of Pharaoh, and with a different sort of scourging. Mahomed built up the Koran from Christian, Jewish, and Pagan Arab sources. not only entered the fields open to the Christian evangel, and occupied them, thus effectually closing the door to Christian effort, but he looked upon both Christian and Jew as legitimate subjects to be won over to his leadership. And—irony of fate! -some of the most essential doctrines for the new faith were appropriated in garbled form from the religion of the Jews and Christians, by means of which these folks could the more easily be subjugated. A few of these points may be named: First, a simple confession of faith. With this the convert is admitted: "There is no God but God: Mahomed is the prophet of God." This is taught

^{*} Mahomed was born 570 A. D. After twelve years' teaching in Mecca, the opposition became so fierce that he made his escape to Medina in 622. This escape is called the Hegira, and is the date from which all the Mahomedans reckon time.

to the children, and repeated as the funeral procession bears the corpse to the burial. It is the central teaching, the pivotal word, and has been unchanged for thirteen centuries. Second, the unity of God. This is implied in the confession of faith. It is perhaps of Jewish origin, for when it is compared with the clashing theories of the Christians of the fifth century, the contrast becomes complete. Third, the book. It is essentially a part of the daily life of both Christian and Jew to read his religious Book. So also it has become with a good Moslem. The curriculum of every Moslem school provides for the reading of the Koran, and all the children read it daily. Fourth, the fasts. Both Jew and Christian were careful of certain days. The Christian custom of keeping Lent was in vogue, and at the end of Lent came the Easter festival. This is probably the source of Ramzan, the Moslem month of fasting, when with great rigor the fast is kept, neither food nor drink being taken into the mouth at day, though plenty is eaten at night. Fifth, the feasts. Doubtless, the Christian love feast or agape supper, coming at the close of the lenten season, as apparently was the custom at the time, accounts for the Moslem festival of Id, when all eat together a common meal, at the close of the month of fasting. About four years ago I had a very pleasant experience. A group of Mahomedans had been listening quietly to my preaching. The crowd was melting away, and, for a point of contact with which to begin a profitable conversation, I asked them about the Id festival. If they were having a case in court when the time of Id came on, would they go to the festival? The answer was evasive at first, but finally they said that if they could not settle before the feast, either the parties to the quarrel would not be welcome to the feast, or if many persons were involved, the feast might not be held that year. I could but recall our eleventh chapter of First Corinthians, also the words of the Lord Jesus in the Sermon on the Mount: "First be reconciled to thy brother, and then come."

In a footnote to Chapter V of the Koran Dr. George Sale uses these words: "Some think this is the origin of the Id festival. It may have had its origin from the agape." The chapter in the Koran, known as the Table, contains the following: "And when I commanded the apostles of Jesus, saying, Believe in me, and in my messenger; they answered, We do believe; and do thou bear witness that we are resigned to thee. Remember when the apostles said, O Jesus, Son of Mary, is thy Lord able to cause a table to descend unto us from heaven? answered, Fear God, if ye be true believers. They said, We desire to eat thereof, and that our hearts may rest at ease, and that we may know that thou hast told us the truth, and that we may be witnesses thereof. Jesus the Son of Mary said, O God our Lord, cause a table to descend unto us from heaven. that the day of its descent may become a festival day unto us, unto the first of us and unto the last of us, and a sign from thee; and do thou provide for

us, for thou art the best provider. God said, Verily I will cause it to descend unto you; but whosoever among you shall disbelieve hereafter, I will surely punish him with a punishment wherewith I will not punish any other creature."

And sixth, perhaps the greatest of all teachings appropriated from the Church of Christ was the teaching of His last special message, that final appeal to all those who love Him, that they go into all the earth and preach the Gospel. This pivotal doctrine became the keynote to Moslem success, for it was appropriated, not in method nor in manner, but alone in fact, with the adopted hope that all may be made one, not indeed in Christ, but through Mahomed.

When the Greeks exalted the Father and the Latins exalted the Son, when the whole Church seemed in a state of ferment over questions such as the divisibility of the Divine Essence, is it any wonder that Mahomed rejected the whole theological situation, and so preached the unity of God that Moslem resentment of the idea of the division of essence even to this day can easily be seen in Moslem thought? Not long ago the Sheikh ul Islam was asked as to Moslem sympathy with other peoples. With characteristic evasiveness that astute-minded leader of his people said: "There are disagreements, but no deep gulf divides us. There is even a sense in which our communion extends more widely still, a sense in which whosoever says

God is One, whosoever divides not the Essence into separate Persons, is a true believer."

What a tremendous price the Church has been paying all these centuries for her gigantic failure to catch the vision, failure to see the open door, failure to discern spiritual values, failure in her sense of proportion! And the account is not settled vet. What if the Church at the present moment is also failing to catch the vision, failing to see the open door, failing to discern spiritual values, failing in her sense of proportion! The thought staggers us, but yet, less than two hundred years ago, the contention was bitter between Calvinism and Arminianism. The former made it clear that if a man were ordained to be saved he would be saved; the latter made it clear that a man must be saved of his own free will, but he could fall from grace. mother cat carries her kittens where she will, holding them in her mouth; the mother monkey carries her young where she will, but they must hold on to her. After the heat of discussion had passed, men saw truth in both, and we now wonder what all the fracas was about.

Like the ebb and flow of the tides of the sea, arose and receded the discussion of the question of salvation by works as compared with salvation by faith. He who would stress works, did so at the expense of faith. Much that is good has been weakened by the overenthusiasm of its supporters. He who would stress faith, discounted works alto-

gether. Many a true doctrine has been killed in the home of its friends. How human is mankind, even after conversion to the Lord Jesus Christ! Both sides contain truth, and neither may exclude the other. Often such fruitless discussions arose, casting their shadow over the main issues of life.

Last century is called the Century of Missions. A wonderful work was begun. New standards were set, and great advance was made. But this is only the beginning, the evidence of greater things to come. A new life has begun to manifest itself. Perhaps the many divisions among denominations are an expression of that life. Perhaps these many divisions, rightly interpreted, are but the natural fruit of a certain divine discontent. Anyhow, they are the expression of the religious life of a great people. The religious life of any people who enjoy political and religious liberty seems to fall into different molds, attracted or repelled by the variant temperaments. The healthful religious freedom of the United States cannot but lead toward a robust, healthful religion. Such religious freedom is not found anywhere else. Neither is such robust, joyous, healthful, spontaneous religion found anywhere else. Moreover, our religious attitude is not static, but rather changing, adjusting, organizing, evolving something better from time to time, seeking to catch every ray of divine light that may break forth from the sacred page. Men differ, but they have a kind regard for one another. In the

last ten years seventeen religious bodies in the United States disbanded, and thirty-one new ones were organized. There are 201 denominations, all told, but sixty-five of these are subdivisions of the four great bodies; Baptists seventeen, Lutheran twenty-one, Methodists seventeen, Presbyterian ten. It is a remarkable fact that more than 90 per cent of all professing Christians are found within seven groups, the above four, plus the Disciples, Episcopalians and Catholics. Some of these divisions are for administrative purposes, as northern and southern Baptist; some are racial, as white and black; some are of different States, as the Lutheran Synods of Illinois and Missouri, or the Mennonite Conferences in different localities.

Sometimes men say that the many divisions among Christians indicate the weakness of the Church. When we consider that ninety per cent of all are within seven great groups, the problem does not seem quite so serious. However, if all the churches could be somehow molded into one great denomination this week, I have an idea that by next week we would be worse split up than we are now. I fancy there would be as many problems to solve were there only one great Church, as there are now, though perhaps some of them would be different. The thing is, we best evaluate a religion by the character resulting to the individual who follows that religion, and not by perpetual remem-

brance of the fact that men differ with respect to it. Denominational differences supposedly represent religious convictions, and one cannot afford to sacrifice conscientious scruples. All of us have our classification, and it is a good deal better to be classified and have convictions than to seek to cover our convictions by trying to avoid the classification. It seems to me a sort of bigotry for a man to insist that he is a "Christian only"—like saying one is a man only, while refusing to be called an American or Englishman or Australian.

However, when it comes to the smaller denominations, the matter is really serious. In 153 religious bodies are 1,650,000 members. That makes the average a little over 10,000 to the group. If we think the larger denominations would do well to get together, what might they say to us? It is very good of them not to criticise. Our leading men are feeling keenly these divisions. The Mennonites good people—so near of kin to ourselves, have a smaller membership than we and are divided into twenty odd separately-functioning bodies. Most of these will not invite the others to their communion. The Missouri Synod of the Lutheran Church does not admit a member of the Illinois Synod to communion without first taking him aside and catechising him a bit. The Holiness people withdrew from the Methodists, as also the Nazarenes, the Evangelical Association, and others. Now and then an organization is formed with the avowed intent of amalgamating all into one, the new one, with the normal result that another one is added to the present number. Not long ago somebody conceived the idea that there was too much organization, therefore he would preach organism. Not t-i-o-n, which is wrong, but i-s-m, which is right. Such a contention reminds one of the ancient homo-ousian and homoi-ousian, with its endless ramifications. Years ago a Presbyterian minister got the light with respect to baptism and began independent preaching. About that time the Baptists were stressing foreign mission work under their Board, with Judson in Burma. So this brother preached against "Board-missions," and stressed "Bible-missions." thereby winning over many Baptist people.* One need hardly remark that such activity is more shrewd than honest.

Why should one Christian group set itself to win members from another very similar group? Or why should folks, who apparently have acquired a greater degree of holiness, separate themselves from others who seemingly are lacking holiness? Or why should any one stress the frequency of taking communion to the point of making it a part of their creed? Or why should any one stress as a doctrine his opinion that the soul is quiescent till

^{* &}quot;Baptist Missions in the South," p. 99, by V. I. Masters.

the resurrection morn? Or why should I, who never got tongues, criticise the brother who passed through that ecstatic experience? Or why should he think that since I had not the tongues I had not the Holy Spirit? Or why should any wish to establish a separate group because he holds to divine healing? Or why should any who claim to be under the Gospel so stress the keeping of the legal Sabbath (Saturday) as to make it a religious dogma? Or why should a few persist in opposing the majority, when they admit they are bound to lose out in the end? Or why should men sit in judgement one upon another, or why put each other out when the great First-Work of the Church is to get men in, to win them and to hold them in the name of the Lord Jesus Christ, whom to know is everlasting life?

The answer to some of these questions is very simple. If one contests a point it becomes a contested point. Men take sides because it is a contested point. There is practically nothing in it, but then if they stress their side, we will stress ours. Up to that moment there was no their side and ours. Some years ago a query found its way to our Annual District Conference, asking for a ruling as to smoking. We had been teaching on the subject, and our best India Brethren did not smoke. But some did. Now, then, it was thought, make a ruling on the subject and stop the trouble. How often making a rule does the opposite! With what en-

thusiasm that question was threshed out on the floor of Conference, it was interesting to see. Finally, a ruling was made, that a smoker should not become a delegate to the Conference. That was good, but the agitation of the question left a bad taste in the mouths of many, and that night a group of men and boys, including some who had never smoked, went out behind the church and smoked, as if to say: "We'll see if we can't smoke if we want to." I learned of it some months later, when several who took part felt ashamed of themselves and came to me and confessed the whole story.

A good Methodist church in Wales got into a tangle over a church organ. The senior deacon and a few older members opposed having one in the church; the pastor and all the younger members wanted it. So the younger party quietly brought one in, much to the chagrin of the older people. After a few weeks had passed, the pastor became quite ashamed of his behavior, and, with several of the young people, went to the older ones and said: "We did not think you would feel so awfully bad about it, but seeing you feel as you do, we have decided to take it out, for we want no division among us, you know." To which the older men with equal grace replied: "Brethren, if that is the way you feel about it, you may let it in, so far as we are concerned, for we all have organs in our homes."

In "Baptist Missions in the South," the story is told how a missionary Baptist preacher got into an

anti-missionary Baptist meeting one Sunday. He sat quietly to the end of the sermon, when a second preacher also made remarks, some of which were clearly intended for the full benefit of the visitor. Then closing the meeting the pastor arose and said: "If all minds are clear, we will be dismissed." The missionary arose and said that all minds were not clear, and that if permission were given him he would say a word. Permission given, he tactfully explained to them his work as a home missionary, backing it up with plenty of Bible. They were so pleased that they asked him to preach in the afternoon, which he did, of course. The next Sunday that anti-missionary anti-Sunday-school Baptist church organized a Sunday-school, and began to be alive in the great work of Missions.

Multiplicity of denominations is doubtless an expression of national religious life. Such multiplicity may perhaps prove successful in winning larger numbers to the point of making some profession of Christ, but when we contemplate the task before us, it seems many must be, or must have been, asleep on the job. What meaning attaches to the great anti-Christ population dwelling in our midst?—462,000 Mormons, 357,000 Jews, 58,000 Universalists, 82,000 Unitarians, 29,000 Spiritualists, 15,000 Buddhists. Apart from these, other bodies have arisen, such as the Russellites and Christian Scientists, the former opposing the orthodox Christ, the latter wholly eliminating the Holy Spirit. I cannot but feel very keenly, that if all the churches had been

wholesomely committed to the great First-Work of the Church, neither would so many divisions have come about, nor would the many questionable bodies have found occasion for existence. I think the general indifference of the Church must be recognized as the historical cause and present foundation for other societies and organizations, which in a manner supersede the Church, and each of which in its own way attempts to do what the Church has been failing to do. The open door is shown to them, and they walk in. Then the Church pays the price—and she will have to continue to pay. God help us!

Prof. W. J. Swigart has written thoughtfully:*
"One thing forces itself upon me and rests heavily upon my heart, and brings regret. It is a fact that these churches, which have upheld the doctrine of peace through all their history, apparently have behaved so intolerantly among themselves as to become divided up into many branches and schools. There are three or more such divisions in our Church—all claiming to be *Brethren*. Five schools among the Quakers—all claiming to be *Friends*. And some thirty or forty branches in the Mennonites—all clinging to the name *Mennonite*. These three bodies, that have borne such noble testimony to the Gospel doctrine of nonresistance in time of war, that have stood in the commanding presence of military

^{*}Article, "The Bluffton Conference," in the "Gospel Messenger" for Sept. 9, 1922.

dignities, that have protested to the world and persuaded ourselves that we are too conscientious to fight, and that ask exemption from military service, refusing to engage in war or learn the arts of war because of conscience, have so signally failed to live peaceably and forbearingly and tolerantly among ourselves that we have split up into branches and schools and conferences until we must appear ridiculous in the eyes of those to whom we apply for exemption from militant service. We seem to have been pretty thoroughly nonresistant when confronted by the military insignia and test, but rather scrappy and intolerant among ourselves in our ecclesiastical councils. We ought, by the grace of God, and the guidance of the Holy Spirit, to reassemble these branches and fragments back into the original union."

Bro. Swigart has made a weighty suggestion. I trust we are quite ready to take the measure of ourselves seriously. I wish to speak very frankly. If we had been putting first things first, if we had been giving to Missions the place it deserves in the councils of the Church, if our thought and prayers had been in harmony with the spirit of Missions, would the unfortunate division that fell to our experience in 1880 and 1881 have been possible? I answer, NEVER! When we give the Great First-Work of the Church the great first-place in our thoughts and prayers and activities, when we give the program of Missions and Evangelism preference to everything else, when we educate our children for the

Church and for the Mission work of the Church, when we come fully to appreciate the value of a single soul, then we will be ready to yield much or to suffer much, but we will not willingly consent to waste our energies on mere matters of detail. These things on which the Brethren have differed, and on which we may differ even now, are but matters of detail, but when principle is involved, we are all happily together.

Before we went to India, twenty-eight years ago, I was visiting and preaching in Maryland. I was about to call on a brother who was keen for argument. The Brethren warned me beforehand. Once seated, the good man began on me: "Bro. Stover, what do you think about this idea of using unfermented grape juice instead of the real thing? Juice is not wine at all, you know, and I feel sorry to realize that our Brethren are losing out on this teaching." I replied: "I have been thinking much of the last words of Jesus, 'Go ye into all the world.' And I am glad our Brethren are waking up to it." He said: "But the wine, the idea of using no wine at all, and only juice, and calling it a communion." I replied: "And to those who went preaching. He made a very precious promise to be with them always, even unto the end." He said: "I can't agree with the others on it." I replied: "But you will agree with me that the Lord was in dead earnest when He uttered these mighty words!" You see. we could not get up any sort of an argument worthy

the name. So we spent the hour talking on Missions.

I have heard it said that certain Brethren claim the Holy Spirit should be received before baptism, while others think this blessed experience should normally follow, especially with the laying on of hands. I have long since had a conviction that the greater question is not when, but whether, the one baptized has received the Spirit. If any one would debate the matter, Acts 2: 38 suggests the normal, and Acts 10: 44-48 proves the exception. Both are recognized. There is nothing left to spend time discussing, while Mission fields remain unoccupied.

After an absence of seven years, we greatly enjoyed being present at the Harrisburg Conference in 1902. The question was up as to the validity of baptism in a baptistry. It had been up before. The answer there given was to the effect that we prefer running water for baptism, but see no objections to the use of a baptistry when needful.* The real question was not whether the water be running or standing, but that there be sufficient for a burial, according to the Scriptures. In proportion as we allowed our time and energy to be spent on this question, we had less time and energy for the greater question of getting the Gospel into the whole wide world.

After ten years more we were again home on furlough. Then the question which stirred the

^{*} Report of Annual Conference for 1902, p. 79.

minds of some of our good people was whether the sisters might break bread the same as the brethren. And in the Winona Conference (1912) considerable time was spent upon it. Meanwhile, we apparently forgot that in the breaking of the bread there is nothing at all, but in the eating of it. In India I have often broken the bread to the whole group, both men and women alike. As the discussion of that question took first place in our thought, the greater question of Missions was shelved, for the time being. How often we need to be reminded that the great First-Work of the Church is Missions!

Two years ago (1920), when we returned home once again, we found the minds of not a few of our dear people quite stirred up over the question of the coming of the Lord, whether it must be pre- or postmillennial. O my brethren, the great teaching is that Christ is coming again; we all accept that! The time of His coming is purposely kept from us, that we may the more diligently watch.* And, really, when it comes to the final analysis, it must be said that we have no exact revelation as to the time of His coming. Throughout the centuries those who thought they had found the key, those who set the time, missed it. While faithfully watching and waiting for His coming, the great First-Work of the Church is to get the Gospel into all lands. Evangelize, Preach, Teach!

Once I met a missionary in India, with a book

^{*} See Matt. 24: 42-46, 25: 13; Mark 13: 35-37.

under his arm, bearing the title, "The Plan of the Ages." He said the time had not yet come for preaching to the non-Christian world, but in due time that time would come, in due time that work could be done, but not now. I scented Russell, and suggested that the brother had got into the wrong fellowship, that he was at the wrong job, that he had better go home. What if Paul, or any of the long list of earnest missionaries to the non-Christian world, had been befooled by the due-time theory, where would we be today? The poor fellow—he took my advice.

"The high calling of God in Christ Jesus," that is to say, "the goal of God's high call," and the "heavenly calling," of which Christ Jesus is the Apostle and High Priest, is to live the life which is in harmony with the divine will, and to make it known. Alone to live the life is not enough, but to make the Way known to all others, this is the plan; to live it and make it known is the Divine plan of the ages. Any other plan makes God a liar, and Christ but a bit of deceived humanity.

Gen. Beckwith said to the Waldensians seventy-five years ago: "Henceforth you are missionaries or nothing." Their quick response was "We are missionaries." Contrast the Church in Abyssinia with the Waldensians in Italy; the former non-missionary and isolated, the latter rigorously persecuted for 600 years, yet responsive to the Missionary appeal. According to reliable information there are sixty Waldensian churches with 150 mission stations

at the present time in Italy, besides hospitals, homes for the aged, printing presses, schools and various kinds of social work. Their three high schools are the only Protestant high schools recognized by the government of Italy. The contrast between these two churches is complete.

How pathetic is the condition of the non-missionary groups as, day by day, they slowly but surely approach extinction! It is really tragic. Compare them with those that have the spirit of Missions. The Baptist Church was in the throes of division about 100 years ago on the subject of Missions. Ohio the missionaries were in a minority, so the nineteen anti-missionary Baptist churches excluded from fellowship the six which insisted on the essential nature of missions. That was in 1836. At the present time the nineteen antis have become FIVE, while the six missionary congregations have become sixty-five with a total membership of more than 7,000. In North Carolina the anti-missionary Baptists were 12,000 in 1840, and the missionary Baptists were 24,000. Now the antis are still holding their own at about 12,000, while the missionary Baptists have passed the 300,000 mark. In New Jersey some of the anti-missionary congregations have so dwindled down that they can scarcely find enough men to constitute a legal board for holding the church property.

Among ourselves the same thing is true. Our dear brethren, the Old Order folks, are holding their

own in some localities, while in others only a few good old people remain. A feeling of sadness steals over one as he contemplates the situation. The contrast in some of our Districts is complete. I am informed that in Western Pennsylvania the membership has trebled in twenty years, while some other Districts, as I notice in the various reports, are "not represented." When it comes to advanced, systematic, evangelistic, persistent, missionary effort that brings folks into the fold, some of our own Districts are actually "not represented." The rural congregation of South Waterloo, Iowa, with 600 members, has the joy of having seven * of her sons and daughters in foreign mission fields. In this, too, many of the congregations are "not represented." It is always advisable to get in on the ground floor when any good work is under contemplation.

I asked my class in Missions at Bethany last year what the concept, "The Great First-Work of the Church is Missions," would do for us if it became the deep-seated conviction of us all. They worked out a score of excellent answers, from which I quote a few: (1) It will give us the true sense of proportion in spiritual things. (2) It will establish for us relative values in doctrine. (3) It will greatly help us to comprehend the meaning of the Scriptures. (4) It will draw us closer to God. (5) It will put mean-

^{*}Eliza B. Miller, Sadie J. Miller, Daniel J. Lichty, Arthur Miller, Jennie Blough Miller, Mary Speicher Shull, and Anna Blough (deceased).

ing into prayer and kill out formality and vain repetitions. (6) It will change our attitude to finance, determining what wealth is for, how to get it and how to use it. (7) It will enable us to be sympathetic toward the many foreigners in our country. (8) It will give us a principle around which we may organize our religious knowledge. (9) It will save the individual from pessimism and cynicism. (10) It will enable us to discern the error in the thought of those who fail to catch the vision, and (11) It will have a tendency to purify and rejuvenate the individual, and therefore to put dynamic and virility into the Church. The list becomes wonderful. It has not been exhausted.

In the past hundred years we have not had this concept as a deep burning conviction of truth. We have not realized that the Great First-Work is Missions. We have a good church, we have a good body of doctrine, we are not much worried with the evil influence of materialism and higher criticism. We are a little church; we have good young men and women who are strong in the faith of their fathers, and worthy of them, but unless we can reduce our ecclesiasticism to pedagogical terms, the history we are making will become interesting reading one day. Much as I love our fervent, faithful forefathers, it seems to me, if I can discern any point in the past where they missed it, that point lies concealed right here.

Baldoeus said of the Roman Catholic Church near-

ly 300 years ago: "It must be confessed, that had not the active spirit of the Jesuits awakened the Franciscans and other religious orders from their drowsiness, the Roman Church had before this time been buried in its own ruins." Lecturing before his students, Prof. Norman E. Richardson once said: "The influence of the Reformation upon the Roman Catholics led to the creation of the Society of Jesus, or Jesuits, who have reduced Romish ecclesiasticism to pedagogical terms, thereby becoming a bulwark of strength for this church in all succeeding generations. If Protestants should give as much time and thought to the development of a program of training as has the Romish Church under the leadership of the Jesuits, it could conquer the world."

Every one of us is called upon to know something of the history of his church, and to function as far as possible in its development. Until about the middle of last century our church seems to have been making commendable progress. But from the 40's to the 60's, somehow, a good many of us seem to have been obsessed with the idea of conserving what we had gained, of hedging about both men and doctrines with rules, to the end that none of us might miss the mark, and that all of us might be exactly alike. This was not without merit, but the great need of the Church then, as well as now, was MEN and MISSIONS. This need seems to have been felt only by a few. When Daniel Vaniman was a young man he spoke to several, offering himself as a missionary to the foreign fields. It was

regarded as a vision of irresponsible youth. With tears trickling down his cheeks he narrated the whole experience to us, the group under appointment at the Meyersdale Conference in 1894. In 1860 James Ouinter made a pathetic appeal on the Mission question, * to the "Dearest Brethren and Sisters," urging them to "cast a serious glance at the poor widow and her two mites," suggesting that if we did only this, we would lay aside two cents every Sunday morning for the extension of the kingdom of God. To the Conference near Waynesboro, at Price's in 1866, the Brethren from Indiana brought a request to encourage the opening of missions among the Freedmen of the South,** which was sanctioned. Would God that a score or more men like James Ouinter, Henry Kurtz, Daniel Vaniman and D. L. Miller had led the church during those years. From the 80's to the present time we have been reducing our ecclesiasticism to pedagogical terms, and the work is not yet completed. Formerly we were "set for the defence of the Gospel," which as a suggestion was neither pedagogical nor missionary. Now I think it may be safely said that we are neither set, nor are we standing on the defensive, for we have taken the aggressive position in the campaign, and our watchword is clearly and definitely, "Thy Kingdom Come." We will conserve more when we make our conservation sec-

^{* &}quot;Gospel Visitor" for May, 1860, page 151.

^{** &}quot;Gospel Visitor" for June, 1866, page 185.

ondary, and not primary. Our doctrines and usages, which are good, and which are well worth our faithfully conserving, will be conserved best, and perhaps I had better say ONLY, when we have discovered that the great First-Work of the Church is Missions, and are most diligently applying ourselves thereto. The words of our Lord Jesus to the individual are equally true of the Church: "He that will save his own life shall lose it, but he that will lose his life for my sake, shall find it." The Church must cease to be anxious for herself. She must cease asking what the Church of the future years will be. She must be willing to go the second mile without questioning how the return trip is to be made. She must lay aside her garments and humbly wash the feet of humanity. She must be willing to lose her own life in order to save the lives of people from all nations. Then will the promise of the Lord be fulfilled in her. Then will she find the dynamic she covets. Then will she enter the life abundant. It seems to me this is not a debatable question. It seems to me there is no other way.

"I love Thy Kingdom, Lord,
The House of Thine abode,
The Church our Blest Redeemer saved
With His own precious Blood."

Second Psalm: A Paraphrase

Whence come the idol-worshiping kings? Why are the people imagining things? They know not God.

Against the Lord
The rulers of earth are in one accord,
Against His Anointed, kings draw the sword,
And say:

The ties that bind, come let us sever, The cords of love we will break forever.

He that dwelleth on high shall laugh. Their joys shall have a new aftermath. They shall perceive His righteous wrath.

The Word of the Lord ordained, O hear:

My King shall rule on Zion's Hill, My Son anointed His work fulfill; Ask Him, and the heathen shall come forth, Ask Him, and Truth shall possess the earth. The people shall gather from far and near, The people of Peace and Life shall hear.

O Rulers of Earth, be wise, I say, Rejoice and accept Him as King today. The ties that bind are the cords of love Which are given men by the Father above. Come, kiss the Son, and cease from strife, 'Tis He alone gives Peace and Life.

II. Via Dolorosa: The Doctrine of the Cross

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

"When ye have lifted up the Son of Man, then ye shall know that I am he, and that I do nothing of myself."—John 8: 28.

Our Lord Jesus had been teaching and preaching and working many miracles in the presence of His disciples, yet He could easily discern that they had come to know Him only in part. The time of His departure was coming. It was already near at hand. He was doubtless meditating thereon when He set Himself to answer the question, "When shall they know me?" It is almost as if He had said to them: "I have fulfilled prophecy before your eyes. I have done many mighty works in your midst. I have taught day and night as none ever taught before, yet not until I have suffered can ye know me." With all the teaching and preaching and miracles, it takes suffering that they may know Him. is the climactic proof, without which the other becomes as inflammable material. It is the time of the supreme test, when the worth of a man is evident, when every incursion into the subconscious self uncovers hidden values there. The suffering of our Lord preëminently makes Him known to To Him the bitter cup, to us the sweetness comes. His suffering has challenged good men throughout the ages, and led them to be martyrs for truth. Blessed Henry Suso is a brilliant example of twelfth-century determination to suffer, with the one ever-present thought of being increasingly more like the suffering Savior. At the present time, men have reacted against this, and have fallen usually into the other extreme of taking the way of least resistance, in which there is to be expected perhaps the very least of suffering.

Into the daily life of all of us comes suffering sometimes. We lose a well-beloved member of the family: the dearest idol of our hearts fades away before our very eyes; we ourselves are taken ill. This is the common lot of all. The question is with what grace we endure. Herein lies the virtue of suffering. It becomes the hothouse wherein this plant of fragrance grows. Helen Keller makes a virtue of necessity and says: "Since I cannot see, I rejoice constantly, for I cannot see the evil that is in the world." With a heart of happiness she continues her studies, and demonstrates to the world the possibilities that exist for the blind. Fanny Crosby wrote 3,000 hymns so sweet, so heartful, so excellent, that one might almost wish to be blind in order to enjoy as clear spiritual vision. The suffering of any Christian, who yields joyfully to the inevitable, and takes it as a gift of God for him, is sure to result in increased spiritual experience. What is loss to the physical life becomes gain to the spiritual life. Contemplating this great truth, men have been led to inflict bodily torture upon themselves, in the hope that the greater bodily suffering might result in the greater spiritual exaltation. This is not to be wondered at. The wonder is that more have not chosen this way of exaltation. It is an erratic way. The error lies in the supposed virtue of suffering; and virtue, like happiness, bears the peculiar quality of always eluding one who for its own sake chases after it. "Though I give my body to be burned, and have not love, it profiteth me nothing."

Sometimes we hear folks say there is no more virtue such as there used to be: there are no more martyrs for Iesus. I like to think just the opposite of this. I like to think that men and women all round us are ready to accept the challenge to do worth-while things for the Master. It seems thus the Master thought. We learn the lesson from Him. He asked those who would follow Him, to leave all and follow. He challenged their faith by suggesting it ought to be large enough to remove mountains. He measured their love by suggesting they should hate their parents in order to love Him supremely. It is not at all remarkable that men accepted the challenge. They are doing the same today. The trouble is that most of us are priests and not prophets. The priest, like a blinded ox, follows in the path of the treadmill as he draws his burden round and round. The prophet catches the vision, cuts across lots, blazes the trail, and in spite of opposition and indifference builds for the future, and builds better than he knows. His parents rise up and call him blessed, and the folks follow him. Our leaders must get a vision before our young people; they must put a real challenge before the Church. Eight English nurses had died in Serbia, and more were sorely needed. The word went home to England, and the call for others to take their places was responded to by 500 young women, willing volunteers, ready to lay down their lives, if need be, to accomplish something worth while.

Sadhu Sundar Singh, an India Christian, was preaching on the riverside to a large number of people who were assembled there. A fellow with malicious intent came slowly up and threw a handful of sand into the eyes of the preacher, then ran away. The preaching stopped. Sundar walked to the water's edge, took his kerchief and bathed his eyes, soothing the pain with the water, but saying nothing. The people wanted to search out the offender. Sundar said: "No, do not hurt him. He is walking in the dark. When he comes into the light he will feel quite enough remorse." Presently he returned to the same spot and began preaching again. Then the people were eager to hear him. Then it was the offender became ashamed of himself. All were challenged by the preacher's manly spirit in suffering. This, I think, is suggestive of what was in the mind of Jesus when He told His disciples that they did not know Him yet, but would know Him after that He had suffered.

Robert Moffat was in his hut in South Africa, and the native folk were unsettled round about. They were discussing the idea of disposing of Moffat, and of the whole party of missionaries. The situation was critical. Moffat went out, and, opening up his clothes, bared his breast to the men and said: "Men, if you want to kill me, here is the place to thrust in your spears, but I know you will not touch the wife and children." Challenged by this spirit, they became ready to worship him, and to protect him to the last degree.

Capt. Allen Gardiner was for a long time a sea captain sailing the southern seas. He knew the condition of the South Sea Islanders, and being himself a Christian, felt that something ought to be done for these helpless, untaught folk. He tried to interest the Mission boards of England, but none were willing at the time to undertake. Eventually an arrangement was made to send out both missionaries and supplies, and Gardiner sailed before the others, intending both to prepare for their coming and to preach the Gospel meanwhile among the people. On the Tierra del Fuego they waited. The natives became more hostile, so the missionaries put up in a cave. Their supplies became exhausted, yet every day they expected the arrival of the ship that was to follow them. While they were dying of starvation, they carved Scripture texts upon the rocks, and a hand pointing to their cave home. so that later, when the ship came, they easily found their way to the cave in which lay the bodies of the whole missionary party, starved to death! This so challenged the recognition of need for Missions to these people, that several societies immediately

sprang into existence. Concerning the work of these societies Charles Darwin later wrote in eulogistic terms of what the Gospel can do for the most degraded of human beings.

Reference may be made again to the Boxer movement in China, when the "Big Knife Society" undertook to drive out or annihilate everything they thought was foreign. The native Christians were given a chance to save their lives. A cross was outlined in the sand, and they were asked only to trample on it. That was not much, but it meant renunciation, and this they refused to do. They were willing to die rather than to step knowingly upon the rude markings of a cross upon the earth. non-Christians could not understand. The Christians must have got a new and different sort of heart, for ordinarily a Chinaman is rather afraid to die. So it came about that sometimes the bodies of dead Christians were opened up, with the thought of discovering in the heart some new thing which would reveal the secret. Their very willingness to suffer, and that without cringing or complaining, became a wonderful challenge to the dormant better nature, with the result, as usual, that many of the people began to inquire concerning this new Way of religion.

With what holy joy may one yield himself in suffering for the sake of others, knowing that he has done nothing for which he ought to pay the penalty, realizing that this may be the way appointed for him to help dispel the darkness that

enshrouds another's soul, and feeling the very nearness of the Savior as in this larger experience he fellowships with Him! It is the Crown of Suffering to endure without guilt for the sake of others, or because of their ignorance, or because of their wickedness, meanwhile indulging the hope and prayer that, by means of this last resort, the light may penetrate into the darkness and righteousness be exalted in the earth. The continued patience of many a Christian mother as she deals with her wayward child is a good example. A missionary on the foreign field, ill, yet choosing to remain, is another. When Norrie Lichty had been ill with typhoid fever in the Bombay general hospital seventy-two days, and was at last sufficiently convalescent to return to her home near Ankleshwer, the doctor said she had better return to America. She replied: "Doctor, I came to India to live or die. I am not going to run off to America-not now." It was then the doctor got a new vision of missionary ideals.

When Harry Ziegler moved from his home in Lancaster County to the mining town of Shamokin, he got right into an epidemic of typhoid, and their sixteen-year-old daughter Esther was taken. Before she passed away she said she was ready to die; she said she was glad they came to Shamokin to preach the Gospel. Sweet child of the Church! Blessed Spirit of Christ! This is the Way of the Cross. This is the Way the Master went. Whether it be in the Foreign Mission field or in the Home Mission field, they who take the spoiling of their

goods joyfully, they who willingly lay down their lives, if need be, that by all means they may save some, they, more than others, enter into the fellowship of His suffering; they, more than others, experience the full meaning of the Doctrine of the Cross.

The message of the three crosses is the answer to the question of God's attitude to sin. On the one hand is the sinner who recognizes the Savior and accepts the plan of salvation; on the other hand is the sinner who raises the question why God does not put an end to sin and let us all live as we like, he meanwhile rejecting the offered salvation; between them is the sinless, suffering Savior, able and willing and eager to save both; they all three suffer, two of them for their own sins, the Other because of the sins of others; two of them justly, the Other without any fault found in Him; one of them accepting Him, a second murmuring meanwhile, and Jesus in the midst, the silent, sinless Sufferer. This is the Crown of Suffering, this is the meaning of the Doctrine of the Cross.

The Gospel according to Barabbas is well worth one's careful study: He was a robber; he had been tried according to the law; he had been found guilty; he had been condemned to death in harmony with the provisions of the law; he was only waiting the time of execution when he heard the cry of the crowd as they approached the jail. Then he saw the doors unlocked. Then he got his chains unloosed. Then he heard the words which meant that

he was free; that there was no further charge against him; that Another was dying in his stead; that he was as if he had never committed any offence at all. Jesus was suffering in his stead. Christ became his Ransom. How must he have felt concerning Christ on that day? How must he have felt on the days that followed? This is in truth, the Gospel of one suffering for another, the Via Dolorosa, the Doctrine of the Cross.

Not indeed does the joy lie in the suffering, but in the willingness to suffer; not in the suffering but in the yieldedness to the will of God, "for they that do His will shall know." In the fact of yielding there is a measure of humility that is Christlike; there is experienced a peace that passeth understanding; there is a joy and victory which can not be attained without—in yielding one's own body to the suffering that may be thrust upon it, but never vielding to any known sin. When General Booth called upon Queen Victoria, the good lady desired the old general to write in her autograph album. He wrote "The Cross is the Attraction." She was exceedingly pleased. If a man is in earnest about his religion, if he cares, if he wants the real thing, if he is willing to observe the phenomena of life to the end that he may go beyond and approach Reality, then he seeks not the way of least resistance, not the easy way of life, but he seeks to know the Truth, he is willing and eager to become separate from all worldliness for the sake of the Truth, and he is willing to suffer for it. I have a convic-

tion that, if God's children were called to suffer more for the truth, they would enjoy their religion better. But why wait for the time when suffering may be thrust upon us? Is it essential that we be brought into suffering that we may be like Him, that we may see Him as He is? If men give themselves for the larger good, for the welfare of the whole community, for the development and happiness of other than their own children, for the cure of other than their own sick, for the education and enlightenment of other than their own relatives, for the salvation and regeneration of the whole unsaved world, they surely will enter into the joys of their Lord, for to pay the price even this far will bring to them a new and rich experience, besides multiplying the joys of others and making the world a better place to live in.

Whose face is radiant with joy, and whose heart aglow, As he worships with the congregation on Sunday morning?

He who has suffered for others during the week, Who has been going and coming on the second mile, Who has paid his tithe and is giving of the rest, Who has spent the early hour in communion with God—

His heart is aglow, and his face is radiant with joy As he worships with the congregation on Sunday morning.

Fourth Psalm: A Paraphrase

Holy, Holy, Heavenly Father, Thou hast heard me heretofore, Thou hast saved me in my sorrow; Sons of men are shaming me, Vanity is claiming me, Mercy on me, hear my prayer.

Be it known to everybody That the Lord has chosen people: He delights to hear their prayers.

In the night when all is quiet, Fellowship with Him is sweet;— But you must be free from sin.

Put your trust upon the Lord, In daily life your sacrifice. Men who say, Oh, where's the good In serving God, will see the light Upon us of His countenance.

I have gladness in my heart
More than others, joyous, deep;
As I lay me down at evening,
As I lay me down to sleep,
With the Lord I dwell in safety,
He will soul and body keep.

10124



III. Looking the World in the Face

"Go ye into all the World."-Jesus.

"God, who would have all to be saved."-Paul.

The period of reconstruction that follows a great war is a wonderful period. Men can not saunter back into the normal as quickly as they can go running into the abnormal. It takes time to think. It takes time for readjustments. Every age regards itself as a transition period—a period in which buildings for the future are being constructed from material of the past. Because of abundance of material, the after-the-war period becomes especially so. This is the time to build bigger, to strengthen the stakes, and to enlarge the spiritual borders. The present unrest is world-wide.

The great republic of China seems unable to get settled down. One condition arises after another; the south rises against the north, and the whole seems almost like a derelict at sea. Her distrust of Japan is augmented at every rehearsal of cruelty practiced upon her subject races of Korea, Shantung and Formosa. The constant stream of students who come to America in search of education and ideals, on returning to the mother country cannot but contribute to the general feeling that the China of the future has perhaps not yet emerged. Whether a republic is better or a monarchy, they do not yet feel quite sure. And the greatest famine of

history has just left its slimy trail upon that unfortunate land.

There is a brighter, better side. A common enemy will only serve to unify a people. Unstinted liberality in the time of need makes it clear who are real friends, and reveals also the religion that prompts such an altruistic spirit. At the close of the Boxer uprising, when 135 missionaries and fifty-two missionary children, together with at least 16,000 native Christians, were cruelly done to death, none dared predict that within seven years a Protestant Christian Conference would be held at Shanghai, where for ten days 1,170 delegates, and many who did not register, would prayerfully discuss the best interests of the growing Kingdom of God in China. From that day to this many of the Chinese are accepting our Lord as their Savior. At the present time the Buddhists in China, Japan, and Ceylon, discerning the probable future, are copying the methods of the missionaries, in songs and prayers, in organization and in work. They have come to feel the superiority of Christianity, but have failed to learn the secret of it. They are ready to adopt the outward forms of ceremony and propaganda, while denying the power and person of our Lord Iesus Christ, who alone is Light and Life, the hope of that which now is and of that which is to come.

Unrest prevails in India. Since the close of the war enthusiastic reformers have been stirring the minds of the masses with thoughts of greater freedom and of self-interpretation, inciting to strikes and non-payment of taxes, thus to foster the spirit of non-coöperation with government. In anticipation of probable events government introduced certain repressive measures known as the Rowlett Bills, which in turn were emphatically resented by the reformers and many of the people, so that the tension between government and people became very tightly drawn, and every one felt that none knew what would happen next. The spirit of noncoöperation was very manifest everywhere. India members of the Viceroy's Council resigned, lawyers quit pleading at the bar, titles of honor were respectively returned to government, teachers resigned further service in government schools, and several thousand students ceased attendance upon government schools and colleges. While non-cooperation and the boycott of foreign-made goods was aimed at government, mission schools and hospitals also suffered a fall in attendance. At present no one feels there is any special risk to life or property, yet all recognize that in the event of an uprising the saner element cannot long remain in control. The Mopla Uprising is a good example of what can take place.

Political agitation in India has so shaken the caste relations that henceforth their thought of the greater good will travel in new and larger channels. The reformers are constantly urging that no one be regarded as an outcaste any more. Also, temperance measures, looking toward total prohibition of the nefarious traffic, have been adopted and en-

thusiastically supported. Gandhi said, before going to jail, that he reads Ruskin, Tolstoi, Thoreau, and the Bible, and more than others the Bible. During the period when the agitation was perhaps at its height. Mr. Gandhi said: "Our force is soul-force. Our only hope is in fasting, and in prayer to God." Several years ago another of the reformers * wrote in that same splendid spirit: "The British Army cannot conquer the heart of the people of India. But India is being conquered by the life and the person and the character of Jesus Christ, and none but Christ, none but Christ, ever deserved this bright and precious diadem, India, and Christ shall have it." One of their poets, ** in writing prayers for college students, makes use of the following well-chosen words:

"We stand here, O Father,

Heirs of all the ages of Thy creative effort,

Fruit of all the progress, the sacrifice, the agony of the past,

We stand erect, for one brief moment, on the crest of history.

"Unto us, without whom the past has no meaning, Unto us, without whom the future has no existence, Unto us, the men of Thy world today, O Father, reveal Thyself."

The spirit of India is indeed a religious spirit. When a people learn to pour out their pent-up feelings in such expressive prayers as this to the

^{*} Keshub Chander Sen.

^{**} Sir Rabindranath Tagore.

Heavenly Father, who will dare say that He will not hear them? We who have been praying for the coming of the dawn of truth may suddenly awake to see the Sun of righteousness already risen and high in the sky. What a tremendous challenge India presents! The West may be traditional or rational or social, but India is Mystic. Her religious concepts are deep-seated. Her more thoughtful sons are earnestly endeavoring to break down the curtain that divides, that they may lay hold on Reality. A South India bishop says he regards it quite within the sphere of possibility that the Protestant Church in India should baptize a million souls every year. The spirit of unity that prevails among the different missions is good to see, for while each one clings to his own, he has a kind regard for the work and opinions of others.

Unrest prevails in Africa, where Bro. Williams now lies sleeping. Dear Bro. Williams! As the years pass, his memory will become increasingly precious to us. There are many missionary graves in the beautiful cemetery at Mombasa. After six years in Abyssinia, Johan Ludwig Krapf came to Mombasa in 1844. In a short time his good wife sickened and died. After the burial he wrote home to England these sad but prophetic words: "There is now on the African coast a lonely missionary grave. This is a sign that you have commenced a struggle with this part of the world, and as the victories of the Church are gained by stepping over the graves of her members, you may be the more con-

vinced that the hour is at hand when you are summoned to the conversion of Africa." That was seventy-seven years ago. As a people we have not felt any particular interest in the conversion of Africa. We will get the feeling now. God give us the vision now. The last letter written home by Bro. Williams before leaving India for Africa, contained these words: "I am feeling very tired. We would all of us prefer to set our faces toward home, but the path of duty is the way of service. I could not allow myself to face our splendid bunch of volunteers without having done my duty." These last splendid words, and the grave of Bro. Williams there, will be a perpetual challenge to us now. "The path of duty is the way of service." Say it over and over.

The unrest in Africa is characteristic. In the north it is because of Moslem political complications. In the south it is the Ethiopian Movement, wherein the black man is asserting what he feels are his natural rights as a citizen. In the center it is a constant conflict between Christ and Mahomed, determining which is better suited to the needs of Africans. The center is the strategic point. Our dear Brethren Helser and Stover Kulp, entering into the city of Lagos on the west, and going way to the interior northeast part of Nigeria, right up to Lake Chad, issue a new challenge to our church, a call to faith and prayer, to increased energy and life for our God. Their last words to the Board: "Breth-

ren, if we fall by the way, do you still carry on the work," are a sacred challenge to all of us to do something worth while.

The response of Africa to the Gospel Message is remarkable. In the ancient Christian land of Abyssinia, it is rumored that ten or twenty thousand Mahomedans have become Christians. Another rumor says that large numbers of Christians have turned Mahomedan. It is not what one would hope for, because the movement is more political than religious. In the great Sudan Country, from among certain tribes that had become Moslem, people are now coming over to Christ. Since the war the Moslems in Egypt are sending their children to the mission schools more freely than before, and in other ways are showing a new attitude to the Gospel Message. In Madagascar, under the French, for years subject to Jesuit intrigue, freedom of conscience is again said to exist. In Uganda, where in 1875 Henry M. Stanley issued his challenge to the strong men of the Church to come and undertake a difficult task for the Master, now there are more than 200,000 Christians, who support their own pastors and maintain their own schools.

China, India, Africa, together with the smaller countries of the non-Christian world, are wide open for mission work. Russia, the great white man's country, is in the worst possible state of ferment, and none can tell what the end will be, nor when. Russia has been called a Christian land, but their

pitiable ignorance of God, together with their openmindedness to truth, makes that country a great and hopeful mission field. When peace and prosperity again reign, no door of entrance will be open wider. The prosperity of the Mennonites in South Russia before the war is a wonderfully suggestive story. Now is the time to think of forward movements, and prepare for action.

Throughout all Europe there is an ominous unsettledness as to religion. Men everywhere have broken with the past. Great movements are in the making. Catholic Austria, under the blessing of the pope, led the way into the world war, and Austria has fallen. Czecho-Slovakia stands in its stead, a republic, with Prague its capital, the city of John Huss. About 300 priests seceded from Rome, their congregations going with them. It seemed as if the spirit of Huss had come to earth again. Thinking to save the situation, requests were sent by messengers to Rome, but the pope said: "You may not use your native tongue in worship; your priests shall not marry." On Feb. 5, 1920, the Bohemian Church was formally excommunicated, and, Lutherlike, these men of the new republic burned the excommunication papers. They have formed a new church, known as the Czechoslovak National Church. Celibacy is abolished; mass and preaching are in the native tongue; the Bible is given to the people; whole villages and country-sides have abandoned Rome; about 800,000 people have already enrolled in this church; the new church is recognized

by the government, and many former Roman Catholic churches have been turned over to them.

The early settlers who came to South America were not Puritans seeking freedom to worship God. Theirs was another story. South America has been called the Great Neglected Continent. How great. we do not realize. Of its ten republics, Argentina alone is twenty-five times the size of the State of Pennsylvania, with a population of eight millions. How neglected, we do not know, but among 5,000 students in one university only five were found who had definite religious convictions; of these, four were Romanists and one a Protestant. The illiteracy, illegitimacy and social inefficiency found among the people, and the too-frequent immorality of the priesthood, sponsor the growing distrust of the Church of Rome. Theosophy and Spiritism are increasing, which only argues that the human soul ever seeks something to cling to. A congress on Christian work in Latin America was held at Panama in 1916, with 299 delegates, and representing fifty mission boards and societies. These were all agreed that a great work can be done in that wonderland. At the congress, a South American judge, after listening three days to the discussions, made a ringing address, in which he had only praise for the mission work. He was not a Protestant. There are 120,000 Protestant Christians in South America. but what are these among so many! What special message of consecrated life and religious activity will the many students who are in our American colleges be able to carry back to their South American homes, when they return?

Looking the world in the face. I have come to an abiding conviction that the greatest and most opportune mission field in the world today is this, our homeland, the United States. China and India and Africa make great claims upon us, and we must continue to increase our work there. Russia and South America are wonderful fields for missionary endeavor, and we ought surely to be doing our humble part there. The lands of the Turk present a painful challenge to which only a stout heart and prophetic vision can give answer. But when we compare fields, their importance one to another, their strategic relationship one to another, their possibilities of leadership one to another, then I say, I am fully persuaded that America takes the first place among the nations. There is no other country in the world where the potential value of the individual convert for service in the Church is so great. There is no other country in the world where every member of the family is so free to climb from ordinary to extraordinary attainments, to ascend from the common walks of life to coveted places of leadership. Here we have our ideal homes, our congregations, our free schools and our colleges, all working hand in hand to develop the perfection of our Christian idealism. As we look the world in the face, and realize the universal inclination of the nations to look to America for finance or education

or ideals, shall we not catch the vision, shall we not recognize the fact that a great day of leadership, of statesmanship, of churchmanship, has dawned upon us? Shall we not specialize in the development of prophets rather than priests? This day calls for hosts of men and women with the prophetic instinct, whose faith, like that of Paul, towers high above the masses, and whose humility and strength are so commingled that a holy joy shines out upon their faces, while, Moses-like, they seem not to know it.

Looking the world in the face, our beloved country looms up big for its generosity, for its churches and colleges and hospitals, but with all these we have not yet come halfway! If we count all evangelical Christians, we will find they are about twenty-five millions. If we list the Roman Catholics at their own count, they will be about nineteen millions. By a stricter count, they are less than that. If we count all the people who can possibly be called Christian, there will appear not quite fifty millions, not quite half of the whole total population. The other half are not allied with any Christian church at all. Most of these have a high regard for our Christ, even sympathetically so. The infidel spirit of the last century has passed away. Our friendly unchurched neighbors, usually speaking the same language, whose children go to the same schools as ours, and some of whose children may perhaps intermarry with ours, how do we think of them?

If we are a missionary church, will we not labor most diligently to win these to the faith as it is in Christ Jesus? I think the time has come when we may be called a missionary church. We reached a rate per member higher than any others in giving to the China Famine Relief. One-tenth of one per cent of our whole membership are missionaries on foreign fields (thirty years ago we had none). Half of one per cent of all our membership are volun-Colleges began to be established among us fifty years ago; now two per cent of our members are in attendance as students. Over twenty per cent of our students are volunteers, and I estimate over seventy-five per cent of the literary graduates enter into some definite Christian work. It looks good. I think we are all a bit proud of it; but mind you, that pride will be the death of us, unless practically every member of our congregations, and practically every congregation in the church, becomes willing and eager to function so as to interpret religion in terms of life and conduct, giving it ethical content and religious dynamic, thereby making it vital in the lives of men. Every community ought to be proud of a functioning church. Every such church ought to let the light shine throughout the whole world, beginning in the center of a circle with a three-mile radius from its own doors. The light that shines farthest shines brightest nearest home.

America must be more than half Christian, not

only for her own sake, but for the best interests of the whole world. All nations are looking this way. What America does in disarmament makes a strong suggestion to the rest of the world. What America has done with respect to the liquor traffic will determine the attitude, sooner or later, of the rest of the world to this soul-destroying business. What America is doing with respect to religion becomes wondrously significant in the lives of many men of all nations. Folks from other lands come here to find homes, and they remain. Our prodigality in expenditure is their opportunity. is said that in California, Americans in the employ of Japs are more than the Japs in the employ of Americans. This is an economic question. Other folks from other lands come here for travel, or for education, and in time return to their old country again. How we receive these is of immeasurably great importance. This is a religious question. A Chinese gentleman was visiting here, and on the last Sunday before sailing for China again he was in New York City. There he was invited to go to church. He accepted the invitation, saying: "I am delighted to go with you. I have been in America six months. I would like to have learned more about your religion, and had hoped to do so, but this is the first time I will have the joy of attending church services. It is the first time I was invited." We are regarded as a great republic, the great liberty country, and students come with the thought of finding out the secret of our greatness. Some of

them come thinking what good Queen Victoria said may really be true: "The secret of England's greatness is her religion." The number of students now here is large, and growing every year. From Latin America 2,000; from China 1,800; from the Philippines 1,300; from Japan 800; from India 300; from Russia 300; miscellaneous, 1,500; a total of about 8,000 students studying in the United States. Many of these in the large universities are confronted with discussions which reduce God to a phantom of the imagination. On every hand they are challenged by materialism. No one seems to have anything to say to them on the subject of religion, the one subject with which they have been most familiar in common conversation. The newspapers come laden with a "dope" which we seem to be able to evaluate for what it is worth, but which surprises them. Gradually they form the opinion that the great American people do not take their religion seriously. They lose faith in the gods of their ancestors, they eschew idolatry, and in this Christian land fail to find faith in the living God! Many become sceptics. They return home to stand like so many icebergs before a struggling Christian community. Have you discerned the reason why I say that the United States is the most strategic mission field of today? Some of the workers among them have thought that the number of Christian students who come to America and drop their Christianity while here, is greater than the number who come as non-Christians and accept Christ while here. If

true, this is a terrible turn of the tide. If true, this is a phenomenal condition. O my brethren, in the name of God I appeal to you, pastors and teachers and college students, farmers and business men, everybody, we must take our religion more seriously; we must follow our Christ more closely.

To those of us who feel that the principal thing about a man is his religion, this is a great challenge. As we are a missionary church, the development of our work at home must keep pace with that on foreign fields. Of all times, now is the time. After the Napoleonic Wars, it took England thirty years to get back to normalcy. After the War of the Rebellion, it took the United States fourteen years to get back to pre-war conditions. Now, during the present period of readjustment, which will perhaps continue altogether eight or ten years, is the supreme time to work for the enlargement of the kingdom of God upon the earth, for the salvation of souls in larger number! Have we been doing well? We must do better. A new era has dawned in the history of the world. We have emerged from the dark ages of universal war-the war clouds have not yet all cleared away-and somehow, in the providence of God, it does seem that where so much evil has been, there much more good will be, "where sin did abound, there grace will much more abound."

But we have got to make good in America. Mormons are enthusiastic missionaries. Jews spend

their time in amassing wealth. Hindus and Buddhists are idolaters. Roman Catholics are in active measure propagandists. But the coming conflict for religious supremacy, as I see it, is with the Moslem world. With their religious fanaticism, passionate zeal, and great numbers of followers, here is the battle of the ages. Who is to lead the masses, Christ or Mahomed? In the Great War it was often suggested that a religious war was about to be, that the Moslem world is ready for it. This conflict will not be with carnal weapons, but with spiritual, for we are committed to no other. They are easily challenged by the heroic. They admire a chivalrous They appreciate generosity. Their Koran speaks often of Christ, the "Son of Mary." Therefore, he who would conquer must do it in the spirit of Christ, must be willing to suffer, to be misunderstood, to be ridiculed, to be crucified if need be, but suffering he will win out in the end.

Two illustrations fit in well here: 1. The Christian premier of Egypt was shot by a Moslem fanatic. The British Government asked Egypt what she intended doing about it. Being under the rule of the Koran, the matter was referred to a doctor of Koranic Law. That gentleman after a time replied: First, the Koran provides that only a relative may institute an investigation in case of murder. Second, the Koran provides punishment for strangling, poisoning, or killing by the sword, but there is nothing for shooting by means of a gun. Third, there is no punishment for one who has killed a

Christian. Since the deceased was a Christian, since he was shot, and since no relative desires to investigate, there is nothing to be done.

2. Armenia was terribly besieged by the Turks. All within the little state seemed on the point of starvation. Also, within the besieged area, in their own villages, dwelt 5,000 friendly Turks. These appealed to the Armenians for food, as they and their children were starving. The Armenians, carefully considering the matter, without a dissenting voice, decided to share equally with them their scanty supplies. In that act lies the open secret of Christian warfare and victory. When Christians follow the Christ very closely, the final triumph of the cross becomes assured.

A little girl had been attending a mission school in India, where she learned of Jesus. She was taken ill, and it became apparent that her sickness was unto death. She spoke to her father, "Bapa, I wish you and ma would be Christians." But they put her off. Then she asked for the missionary, and begged to be baptized. Seeing she would not likely get well, the parents consented. After some days she died, happily trusting in the Lord Jesus her Savior. After the usual rites were done, according to Hindu custom, the father prayed with the assembled people, then said: "My people, this day I want to tell you about the religion of my little girl. Also I want to say that I have decided to be a Christian, and would like for you to come with me into

this new Way of religion, for it is good." They were not ready to do so. The father was duly baptized, and early rose in the church and said: "In memory of my little girl, I have determined to try to win a hundred people to the Lord." He went to work. They came in groups. And—would you believe it?—in a little more than one year he had brought into the church a full hundred of his friends and relatives. What a challenge! This becomes a living monument, which is vastly superior to any sort of stone. If one man can bring a hundred people, what can a full thousand congregations do?

A few years before the war the Austrian ship "Trieste" lost her rudder on the way to Bombay. The clouds were low and the sea was high, so with the greatest difficulty they gave distress signals. Finally she was sighted by a small English coaling vessel, the "Lawther Range." In attempting to connect the two ships a rope broke, and the first mate was hurled overboard into the sea and was lost. Another strong rope was thrown out, and fastened to the "Trieste." Then the work of drawing her began, and after six long days and nights of struggle, the little "Lawther Range" succeeded in bringing the disabled ship, full of passengers, into Bombay harbor. There was great rejoicing, for when ships are long delayed, and the weather is had, all the people wait with bated breath. A welcome meeting was to be held in the Y. M. C. A. hall.

People of every class and creed were there. When the officers and crew of the "Trieste" walked in. erect, uniformed, there was a generous applause. A few minutes later when the plainly-attired captain and unadorned crew of the "Lawther Range" filed in, the assembled folks went wild with delight. These were not in uniform. They failed to keep step. One of their number was lost. Amidst the prolonged applause and genial enthusiasm, I sat and wept, for I had caught a vision: Men of all classes and creeds, men of all nations and ages, men all round the world and everywhere, like the angels in heaven, vie with one another in giving the full measure of praise and appreciation to that man who is willing to suffer, to deny himself, to forfeit his own rights and privileges, to die if need be, for the good of others. They call it self-sacrifice, bravery, heroism. He regards it calmly as his splendid opportunity, his simple duty, and rejoices that he can follow the Master so.

"I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too:
For the right that needs assistance,
For the wrong that needs resistance,
For the future in the distance,
For the good that I can do."

Sixteenth Psalm: A Paraphrase

O God, do Thou preserve me, For in Thee do I put my trust. Thou art my Lord. I have said, My good counts naught to Thee; But to all the saints of earth And good people in whom I delight, It is acceptable.

The sorrows of those are many Who worship the unmoral gods. I will not make blood offerings; I will not mention their names. The Lord is my Portion forever, The Lord is my Cup of blessing; What place I may dwell is pleasant, Yea, He is my Goodly Heritage. He giveth me counsel by day, He lingereth near me at night.

I have kept the Lord ever before me, And I shall never be estranged. Therefore my glory rejoiceth, My heart aboundeth in gladness, My flesh also resteth in hope;

> For Thou wilt not leave My soul in the grave, Thine own Holy One Shall see no corruption.

IV. Stewardship: Building Up a Working Program

How would it be if a whole District would find itself sufficiently interested in the matter of Stewardship, to adopt Resolutions somewhat as follows:

It Is the Sense of This Conference:

Devotional

- 1. That some time every day be spent by every one of us, in reading the Bible and in prayer.
- 2. That the time-honored institution of family worship be maintained in every home.

Educational

3. That the Sunday-school be given a larger place in the program of Religious Education. That we liberally coöperate with our own colleges.

Evangelistic

- 4. That a program of service, unified, complete, be worked out in every congregation, indicating both an immediate and an ultimate goal.
- 5. That as many persons as possible in every congregation be assigned some definite service, so that every one may factor in the kingdom of God.

Financial

- 6. That all our folks adopt, each one for himself, the principle of paying at least the tithe of his income into the treasury of the Church.
 - 7. That \$20 per member, for all purposes, should

ordinarily be the amount kept in mind when making out the budget for the ensuing year.

- 8. That as children and students can hardly be expected to pay this amount, the brethren of increased wealth and maturer years be challenged to pay relatively more, so that the work of the Church be not hindered.
- 9. That those members who prefer not to cooperate by paying the tithe of their income, should be urged to pay in proportion to their ability, considering the manifest need in making up the budget amounts.
- 10. That a worthy sense of proportion be maintained, and a righteous and equitable distribution of budget funds be made. (The following is submitted for information and guidance:)

	Fr	ee Min
If	Pastor.	istry.
Local expenses, pastor, light, heat, etc	40%	10%
Benevolences—		
Foreign Missions	20	40
Home Missions, in the United States	15	20
Education	15	15
General, not in above	10	15
	100%	100%

Executive

- 11. That the Conference recommend the District Boards to appoint a General Superintendent, whose experience and vision would be generally helpful.
- 12. That the Conference recommend the District Boards to appoint a District Secretary, whose edu-

cation and enthusiasm would be generally helpful, in coöperation with the General Superintendent.

1. Bible Reading and Prayer. Infinite benefit comes from the regular reading of the Bible, and engaging in prayer. And the good things that have been said about both would fill volumes. Every day adds to this long list some new experience, which if expressed would serve only to reënforce what has been already clearly established. But our boys and girls need to know these things. They have a great inheritance, but they must be able to locate it, else it will mean little to them.

It is worth repeating, that men like the religious reformers of India, men who are not Christians but Hindus, when they desire to come close to God and seek His counsel, scan the pages of our Bible. That no other book, and no other subject may supersede the Bible, we read it every day. We may read not much, but reading every day we retain the Word in our minds, and we keep in touch with Him. Never a day should go by without our having read some portion of His Word. To encourage Bible reading and Bible study, one ought to have a Bible with good text and with a concordance in it. Then, early, even a child learns to "search the Scriptures."

Prayer becomes real to one only after he continues to engage in it for a time. The nearness of God is a theory until it becomes an experience. The hour of prayer comes to be relished as the happiest hour of the day, the hour in which the richest experiences are possible. Prayer out loud is always

better than unspoken. It grips better. One cannot lead another into a rich prayer experience until he has enjoyed that experience himself. The place, the attitude, the hour, the frame of mind, the surroundings—all make their contribution. If one count himself a steward of the Lord, he will want to have a frequent contact with Him.

2. Family Worship. The family is the basic unit of society. Nothing is more vital than the sanctity of the family. Nothing is more hopeless than to try to build up moral strength in the church while conditions in the family are unmoral. time-honored usage of family worship comes first in the institutions which make a good religious home. Among the Brethren and the Mennonites it is as a doctrine. In certain localities of the Brethren it is, I fear, less than in former years; in other localities I know it is more common. Students of religious questions unite in the declaration that as a whole it is growing less in the land. I have asked groups of threshers how often they are invited to participate in morning devotions. One told me that, although the Brethren homes were few in the community where he was, yet they, more than any others, had asked the threshing group to join them in the worship. Another said, just a few days ago, his group was asked but once during the entire summer, to join in the prayers, and that was in the home of a brother in Kansas.

Before we went to India the first time, Howard Miller, of the "Inglenook," said to me: "Brother,

what are you intending to do over there, anyhow? Don't you know that a Dunker church can not be maintained without a fireside?" I do not recall my answer to the "Inglenook" man, but I know the attitude of our missionaries to the situation. His thought was, that gathering around the hearth in the evening hour, made so large a contribution to the development of Christian ideas in the children, that without it we could not succeed. Our thought was that if the Gospel as preached by the Brethren is not adapted to all climes and people, then we will have to adapt it, or do something else, for the Gospel of Christ is universal in its applica-Certainly a spiritual hearth-fire can be lighted; certainly a spiritual fireside can be established. To this end we went forth. I have seen the spiritual fireside aflame in India. My family has enjoyed the warmth of its glow. Before our last homecoming, evening after evening, at about the twilight hour, our little Helen and Daniel delighted to slip away from our home, and join the group in family worship in the home of Pastor Govindji. Nothing contributed to their real joy more than to sit with other children on the floor at the feet of the pastor as he would rehearse to them the simple stories of the Bible. The questions and answers and the prayers—there was nothing like it. Family worship becomes to the children a spiritual fireside. Spiritual hearth-fires are burning in many India homes. Even a Brahmin gentleman of South India, not a Christian at all, on seeing the relation maintained to the family by many Christian men, adopted the family worship plan for his own home. Daily he calls all together, reads a lesson from the Bible, and then offers prayer. And we would class him as a pagan!

The family worship becomes, in a sense, the children's church. A child gets its first concept of God when it sees father and mother kneeling down and entering into serious conversation with some One they cannot see. They call Him God. Father is the greatest man the child knows, but God, to whom father talks, must be greater. Father always talks solemnly to God. He must be a wonderful God. Mother tells God how we love him. always thanking Him and praising Him. Yes, I love Him if my father and mother love Him. If He is their God, He is my God too. Thus the child impression becomes permanent. We speak often of heredity when we mean environment. This environment is a great inheritance to the child. How pathetic it is that in some of our homes the children are growing up without the privilege of hearing the voice of father or mother in prayer!

The family altar puts a halo of glory around about the home. It produces a sanctity there which otherwise could not be. A farmer-preacher, a brother in York County, Pa., had seven hired men, one after another, one of them a Catholic. They were always invited to the family prayers. Family worship was one of the doctrines stressed in that home. All seven of them joined the church while in the

brother's employ. That sounds good. Old Bro. Umstead, of the Green Tree congregation, many years ago, had a group of men to come to work for him, and he got "heart-failure." He feared some one might laugh at him, and so he omitted the usual family worship that morning. But that day many things went wrong. In the night he and his good wife talked it over, and the next morning, before breakfast, he called them all in, made an apology for the omission, and conducted earnest prayers. Work went fine that day. Two of the group were converted later on and joined the church.

If the daily family worship was a distinguishing feature of the homes of the Brethren in past years, it ought to be so still, except for one reason, that is. that other folks are just as conscientious in the matter as we are. Certainly we ought not to be losing out. And if I may speak frankly, I think that a few Bible verses at the breakfast table, and a prolonged blessing there, ought not to supersede the good old-fashioned usage of assembling in the sitting room, where, together, after a hymn or two, and after a suitable Bible lesson, all kneel in prayer as one leads, and all in unison close with the Lord's prayer. That is a morning prayer, anyhow. One hardly feels like praying for this day's bread after the day is done. There should be no rules with respect to family worship, but it should be marked by spontaneity, neither too long nor hurried and short, suited to the needs of the day. Every child will feel at home in prayer if brought up in a praying home. Family worship easily becomes a spiritual fireside, a school of religion, the children's church; even as the food we eat, the home is "sanctified by the Word of God and prayer." The first place of stewardship is the home, among the children God hath given us. "Let no man take thy crown."

James Quinter long ago wrote: "Each Christian family should constitute a school for the mutual improvement of its members, and especially for the instruction of the young, in the principles of Christianity. For may not each Christian family be considered as a little church (Rom. 16:5)? . . . The picture of a little church in a family, is to our mind most beautiful. . . . The father will officiate as minister of the little congregation, assisted by the mother. Here the Scriptures can be read and remarked upon; exhortation can be given; prayer can be had. . . . May such family schools and churches multiply among us." *

3. **The Sunday-school.** We begin to realize the importance of the Sunday-school in our program of Religious Education when we recall the fact that it affords about all the religious instruction that many children get. If we count the teaching period only, then Protestant children average about twenty-five hours a year in religious teaching; Roman Catholic children are supposed to get 200 hours,

^{*} See "Gospel Visitor" for July, 1859, page 242.

Jewish children 250 hours a year. But the other side of the medal is this: About 4.8 per cent of Jewish children, 21.6 per cent of Catholic, and 35.5 per cent of Protestant children get the religious teaching which is available. What a problem this presents!

Religious education seeks to make up this tremendous lack. The Vacation Church School came at the moment it was most welcome, if we judge by its present success. Religious instruction in the day school also will be a great success, when the community can coöperate. I know a town in whose excellent grade schools last year religious education was operative, and for the most part a pronounced success. This year it is a dead letter, from failure on the part of the four churches to cooperate. The school management welcomes it, the children appreciate it, two churches favor its continuation and two oppose. So down it goes. The Church of the Brethren heartily favors it. Interesting as a study in community effort, isn't it? We all agree that religious education is of as great value to the child as is arithmetic or geography, but then-

The Sunday-school period might well be increased to three half-hour periods: the first for study with the teacher, for most children fail to prepare the lesson; the second for worship, that the children may better develop the devotional spirit; the third for recitation, that the truths of the lesson may be

driven home. If any come late, they miss the study but not the worship.

Equipment ought to be on a par with the equipment of the public schools. You can not get on very far in teaching stewardship in a dilapidated old house, whose steps are broken down, blackboard unusable, walls dingy and dark, heat too localized, lights dim, song books torn, and Bibles and quarterlies forgotten! I was in several such "places of worship," both of our own folks and of others, not a great while ago. A place of worship ought to be equal to the homes of the neighborhood in neatness and warmth and light, and on a par with the public school as to equipment. If it be not so now, the ultimate goal ought clearly to be understood to have it so.

We must keep in touch with the public schools. Also with the high schools. The high-school group ought always to be shown a particularly high regard, for it wields a mighty influence in shaping the future. Our colleges are taking the place which is their natural inheritance among our people. Thirty years ago Bro. Abram Cassel, the antiquarian of Harleysville, told me that originally our people were college folk, but lost out by sending their children to the colleges of other denominations. "If higher education loses our children to the Church," said they, "we will refuse higher education." Latterly we established our own colleges. We have learned the lesson. We have paid the price, and that very,

very dearly. Some Hindu lads visiting me asked about going to America to secure an education. I advised them to go, but to enter a small private college and there finish the arts course, then to go to the university. Thus you will become familiarly acquainted with the folks, and get onto the inner life of religious people. At the university among thousands of students you will be in groups, and you will not get far beyond your group. One of these Hindu young men is a student at Mount Morris now. If it is good for them, it is good for us. Here are the ideals of the Church. There, of the state. Here it is, "Hold fast that which thou hast of Faith"; there it is, "Sluff off all that thou canst of faith." Universities are good for the mature student; they very often are not best for the undergraduate.

The state is backing the university. The Church must back the denominational college, both with students and with finance, or it must cease to exist. It is clear to us all, I think, that we cannot have our own institutions unless we pay for them. That is what others are doing. It would be better business, more economical, equitable, if every congregation would come up and say that at least 15 per cent of its budget will be given unsolicited, as a contribution to education in our own colleges. This would be wise stewardship, to say the least. Roman Catholic education is abundantly available because their people believe in it, and pay for it. Perhaps we have too many colleges. Perhaps we had better

close one or two of them. Personally, I entertain no such opinion.

4. A Unified Program. In the varied activities of the congregation, there is need to direct all so that every activity may clearly function in the interests of the Church. Unless care is taken, unless there be a unified program, one group may seek expression quite out of harmony with another. When all are active, energetic, coöperating, faithfully working toward one common goal, under the guidance and direction of competent leadership in the Church, something worth-while can be accomplished, to the delight of all.

In the building up of a working program there must be two goals. Without this there will be a lack of definition. Without this the aim is beclouded. First, the ultimate goal will designate what is the fullest desire, but is clearly impossible at the present moment, like the five-year program of the Forward Movement. Second, the immediate goal will be the goal of the present year; what we may honestly hope to accomplish now if we go at it in good earnest. The ultimate goal sustains a close relation to the immediate goal, and gives purpose to it. The ultimate is only possible through the attainment of the immediate. Without aim or goal any group is in a bad way.

A unified program means that some one must go to work. First of all, the pastor on the job builds up his preaching program a year ahead. In so doing he can see whether he is giving the congregation a balanced ration or not. He can carefully collect the material he will require sooner or later. He calls in the local missionary committee and consults them as to how many missionary sermons and programs should be given. Then he calls in the Finance Board, the Temperance Committee, the Sunday-school workers, and so leads the church to see that they have a vital interest in the work of the pulpit. Bro. H. L. Hartsough, pastor of the Salamonie congregation (Indiana), is aflame with the idea of organizing and cooperating. He writes me that he considers three months' work usually should cover the following: Bible exposition seven sermons, evangelistic five, missions two, stewardship two, for the children two, for the young people two, for the old people one, and for temperance one. He also sent me his worked-out program for the first three months of the coming year (1923), which is as follows:

Jan. 7, A. M., New Year Address; evening, Stewardship. Jan. 14, Missionary—to be supplied by the Missionary Committee.

Jan. 21, Prayer, I; evening, Children's Sermon.

Jan. 28, Prayer, II; evening, Young People's Night.

Feb. 4, Morning, Great men and women of the Bible. Evening, Temperance Committee.

Feb. 11, Morning, Great men and women of the Bible. Evening, Lincoln and Washington.

Feb. 18, Great men and women of the Bible. Christ the Perfect Man.

Feb. 25, Filled by the Lecture Committee.

March 4, Sin. Evening, Our Responsibility, Am I My Brother's Keeper?

March 11, Redemption. Evening, Soul Winning.

March 18, Justification. Evening, the Church of the Brethren.

March 25, Redemption. Evening, Children's Sermon.

All this is arranged to lead up to the revival, which is to end with the Easter services. The committees are at work now (month of October) developing the parts assigned to them. One can easily see organization and coöperation and good feeling and success in the upward urge of such a program.

Just recently all the congregations of one of the Districts of Virginia held simultaneous revival meet-This is wonderfully suggestive. The month of January might be taken as a month of stewardship. The enrollment of tithers could be featured at that time. February might be made a month of character building, based of course on character study, which would reach its climax in the Lord Jesus. And March might be made a month for the study of the great doctrines of the Church. Look again at Bro. Hartsough's program. The period preceding Easter ought to lead up to that great event of the Christian calendar. Simultaneous love feasts might be held on Thursday before Good Friday. Easter Sunday might be stressed as a day for the reception of members into the church. We have learned to think independently; let us also stress the idea of thinking collectively. If we can

work in groups the results will be larger. Our past history proves that.

It is perhaps an oversight, that the attendance and offerings of the Sunday-school are announced on the blackboard, while the greater goals of the whole church are not. Why not attach a statement something like the following:

THIS CHURCH	I of 200	MEMBE	RS	has	GOA	LS
Benevo1	ences .		\$2,	400.00)	
Expense	s		1,	600.00)	
Attendance 1						,
Offerings last						

Had we not better lay aside what we have been calling modesty with respect to giving? Had we not better speak of our giving as we speak of other religious impulses or convictions, and admit the fact that a certain amount of publicity is essential in any form of successful coöperation? Neither should we boast ourselves to be somebody, nor yet should we hide our light under a bushel. Here it is again, the sense of proportion, the proper vision, the instinct of values asserting itself.

5. Everybody at It. It takes more time to get others to do things than to do them one's self. But doing them one's self gives other folks no chance to enjoy the privilege and fellowship of service. By doing everything one's self, a man becomes a slave. It is far better to assign work to others and help them do it. This is one of the secrets of leadership. Thus the whole body of members may be-

come operative. If there are not jobs enough to go round, jobs must be created, or two relays of folks may be given the same job. Sister Elsie Emmert stood before the large Sunday-school on rally day with a little girl by her side. She said: "Mary has done her work so well that she is to have the honor of holding the diplomas until they are distributed." Mary stood holding the diplomas. She was a happy girl. She had something to do, and this was her reward. A child is a going concern. We are called on to guide and direct the activity of children, but certainly not to suppress it. Children ought to be in every congregation, and members of the Church. Never mind if they are not up to standard. If they are on the Way, they will keep moving. A home without children is headed toward disintegration. A church without children in it, even though everything be spick-span clean, vast, dim and solemn, is mistaking its calling. Everyone with something to do is an ideal of stewardship.

Aside from the giving of money, personal service is a great factor in all development. Money represents service. Money represents life invested. We give of what we have, and we give in proportion to our interest in anything. Many a group is of very moderate means financially, yet by personal service can render such stewardship as to establish congregations of faithful men and women. It is only a matter of willingness to render faithful stewardship. "All things are possible to him that believeth." I wish I might here tell of the splendid

success of the father of one of our missionaries in India, how he felt challenged to do something worth-while, how he undertook the hardest possible job at home, and made a brilliant success of it.

6. At Least a Tithe.* The tithe as a principle in giving is being adopted by a surprisingly large number of good people in all churches. And almost without exception they stick to it, their giving is greatly increased, and their spiritual life intensified. The greatest value is, of course, the spiritual value. A man is sure to increase interest in that towards which he is a regular contributor. He invests, and the desire grows along the line of his investment. He talks about what he invests in. He thinks about it. He prays about it. He becomes a stockholder in the company for the enlargement of the kingdom of God.

When we first began trying to teach our people in India to give, it seemed ridiculous on the face of it. How could we tell them to give, while we were living in good houses and they in poor huts? We sought out the teaching of the Scriptures on giving, and we began teaching them to give a tenth of their income. We adopted it as a rule of our lives. It was an easy matter to explain that, when their gift of an anna, representing the tenth of their income, and our gift of a rupee, representing the tenth of our income, lay side by side, they were equal in size be-

^{*}Write to General Mission Board, Elgin, Ill., and ask for pamphlet No. 19, on tithing.

fore the Lord. Not that the anna would have as great purchasing power as the rupee, but that the proportion was the same, and the Lord, our wonderful Lord, measured the size of the gift by looking upon the heart. Many of our best India folks have adopted the system of tithing their income.

The genius of the Brotherhood works out nicely in the tithing system. That is, the teaching of alikeness, similarity, equality, is splendidly set forth. The big brother cannot get a feeling that he is doing all, when the little brother is doing just as much; and the little brother cannot feel that his gift has no value when he holds just as much stock as the largest stockholder. In the system of tithing, the feeling of fellowship, the brothers-all idea, the in-equity adjustment, the social compact, all serve to cement the whole more closely together.

Some folks conscientiously object to permitting their gifts to be known. They have lost step with the procession, that's all. Their intention is good, but they forget that they were baptized openly. When they attend love feast, it is open and known. Their simplicity of life and dress is apparent to all. When the widow gave her two mites, it was open and known, for the Lord saw and praised her. The Lord was pleased with Zacchæus, who gave half of his goods to the poor. The point is that we should not give to be seen of men so as to get their praise. The teaching applies with equal force to being baptized, to going to love feast, to family prayers, to the simple life, and to the gifts we are

giving to advance the kingdom of God. Moreover, we make no secret of the fact that we give the Lord a seventh of our time, counting the Lord's Day as peculiarly His own.

No, it is not according to the law, but according to the Gospel. It is a system to be adopted, just as we keep the Lord's Day and not the legal Saturday-Sabbath. Under the law we feel sorry it is so much; under the Gospel we are glad it is so much-and look forward to increasing it. Under the law when we have paid the tithe we feel we have done our duty; under the Gospel at least a tithe is a first step taken in recognition of the divine principle of stewardship; everything belongs to God, and I am one of the children of God into whose hands have been committed temporarily certain possessions, for the use of which I am held responsible. He keeps the accounts. I recognize the earth is the Lord's and the fulness thereof. I recognize my privilege as a steward, and seek not to avoid the relationship.

Sometimes folks feel that already they are giving more than a tithe of their income. Then it is a question of keeping accounts. They may feel that they are giving very liberally, but if they keep no accounts, the chances are that their feelings deliberately deceive them. We are not a people who stress dependence on feelings. We turn to the Book, in most things. Let us turn to the books, in this.

A person can test himself, if he wishes, very easily. If he is reluctant to give his share in the work of the Lord, if he always feels that the calls for money are too many, and "more than they used to be," if he feels not at all like giving, if giving is never relished by him, if he objects to the increase of sermons on giving, and if he refuses to read literature on giving, then, it appears to me—and I cannot escape the conviction—he has not the spirit of Christ. It is not a question of giving away all one has—not at all; but it is a question of giving back to the Lord a reasonable proportion of that which He has lent to us, as stewards, from whom He has every right to expect fair dealing.

For the most part, those of us who are tithers make distribution as it seems good to us. If we were to agree among ourselves, and pay the tithe into the treasury of the church, and let a Board distribute the money for the greatest good, in harmony with the desires of the congregation, it would be a great advance on what is the common usage of every one deciding for himself where his tithe ought to go. But that Board of Distribution ought to be all tithers. I would not desire one who refuses to give, to give advice to others on giving. I would not like to have one who refuses to tithe, to advise me how to dispose of my tithe.

The hearty explanation of our Secretary, Bro. Bonsack, is very good, showing how an operative church, all giving the tithe into the treasury, all doing business for the Lord in a business way, all putting the church first in our consideration of the general good, would just naturally put the secret society out of business. Their "benefits" are a

great thing usually. If the church would have an eye to business, and through this Board of Distribution distribute to her needy, she could easily hold the place she ought never to have surrendered. Then we could all say that we administer our benevolences through the church, and every one would praise the church. As a plan it is perfectly feasible. If only half the congregation were agreed, they might begin, trusting the other half would see the wisdom of it, and come over. It does not pay to be like the man who opposed insurance until his son died, leaving a policy worth \$2,000 in favor of his father. The father took the money and ceased talking on the subject. But the neighbors remembered, and began talking.

The Jews paid their tithe regularly. Good Christians ought to go ahead of Jews, both in faith and in good works. The Mormons are perpetual tithers. The amount they give astonishes folks. The Seventh Day Adventists teach tithing as a part of their religion. Their giving exceeds that of any other body of Christians. In 1911 they reported 93,378 members, giving tithes of \$1,477,590.26, together with offerings \$1,627,657.83; ten years later (1921) they report 198,088 members, whose giving amounts in tithes to \$4,237,745.31 and offerings \$4,764,521.06. In the matter of keeping the Saturday-Sabbath they are assuredly in error, yet in most other things they seem exemplary Christians. Their Annual Statistical Report is a study in de-

velopment and growth, and carries its own suggestions.* However, it must be remembered that they are past-masters in "sheep stealing," which is not to their credit.

Next in order of liberal giving, according to information at hand, is the United Presbyterian Church. They give more for benevolences than for their own running expenses. In the latest statistical tables available, † showing what the churches are giving for missions and benevolences, as compared with the amount expended upon themselves, the United Presbyterian is the only one that gives more than it keeps. All the others expend more on themselves than they give to the whole world outside themselves. It is interesting. I find myself wishing that every congregation would publish their full financial statistics in the Report of the Annual District Conferences. I think our rating would stimulate enthusiasm.

7. The \$20 Average. § The suggestion of \$20 per member is not altogether arbitrary. Perhaps \$30 would be more true to the suggestion of the tithe, for \$300 a year is more nearly our average income than \$200. Government estimate has shown that the average income in the United States is \$554. This, of course, takes into account all in-

^{*}Write to H. E. Rogers, Statistical Secretary, Tacoma Park, Washington, D. C., and ask for a copy, enclosing a couple of stamps for it.

[†] See Appendix A.

[§] See Appendix B.

comes, but it does not take into account the members of the family who have no income. When we count all the membership of the church, some are with very small income, while others have abundance, so the average will do very well for a basis for thinking through the subject.

It is taken for granted that a budget is made out; that it is done in the early part of the year, and not after six months. If we mean to maintain any business principles at all in our church work, if we would have any system worthy the name, we must make out an annual budget. If a budget be made out, in all honesty, all working together, it will not be difficult to reach the goal. But-I have just heard of a Roman Catholic priest in Northern Illinois who put down \$500 against the name of one of his parishioners and then told him to pay. He insisted. He said he would excommunicate the member if he did not pay. He would have to pay it, sure. Then the Catholic immediately ceased to be a Roman Catholic. He took the priest by the coat collar and conducted him rapidly to the door, whereby he made his exit. The priest sent for other members of the hierarchy, but there was one family less among the Catholics. They who are led by the Spirit of Jesus have no need thus to work.

If, however, \$20 is so far beyond the best dreams of any one, then try it as the ultimate goal, and take an amount, perhaps \$10, as the immediate goal for the year, and work out the budget on that basis. It is something tangible, it is a way to take hold

and get results, and that is what is desired. But it is never to be thought of as the principal end, for the greatest object in pressing the idea of stewardship is not to get money from our folks, but to build up character in them. Character, grace, the inner urge, the soul aflame for others, more Christlike, less worldly,—this is the desired end.

8. The Successful Challenge. Children and students cannot ordinarily pay \$20 a year to the church. Perhaps not, but if one stop to think what children and students invest in, and how much even in things non-essential, then this exception may be canceled. But some certainly can not give it and others will not expect it of them. Here is where the big brother comes in. Not what he must, but what he may give-this is the challenge. I have been told that some folks will figure this thing down to the last cent, and pay it over carefully, but give not a cent more to anything, if the tithing system be adopted. I am inclined to think that our human nature will respond to a real challenge quicker than to anything else. I believe it is so. Therefore I would challenge our brethren of maturer years and increased wealth, knowing the need, to be liberal in proportion, and let the tithe be, as has often been said, the beginning of our giving. We may not be as good stewards as are the Mormons and Jews but, somehow or other. I think when we have come to understand the situation, we will render even a better stewardship than they.

9. The Final Urge. I do not like the taxing system, on principle. It smacks too much of law. Of course, when you want to raise a limited amount of money, the easy way is to get together on the amount, apportion to each one his part, and pay. But in a congregation of folks, there are some to whom this may entail hardship, and others to whom it will mean relatively nothing. However, some of our best congregations have been using the system. Sometimes current expenses are raised by taxation, and free-will offerings taken for benevolences. The best rural congregation in the United States, as students of rural problems insist on calling it, * is in Orange Township, south of Waterloo, Iowa, where last year they adopted the following system: An assessment of seven dollars per member was made, the balance of the desired amount being apportioned among the tax payers. One person looked this matter up, and by mail sent to each a statement of the amount he was asked to pay. In addition to this is the free-will offering. They change their system as they feel inclined, and do not tie up to any one plan. This is a delightful suggestion, not to tie up. With most folks it becomes difficult to change any usage. The District Mission Board of Northern Illinois came before the recent District Conference at Lena, saying the taxing system which had been adopted two years before was not a suc-

^{*}See, for example, "The Country Gentleman," July 17, 1920, page 9. Also write to Eld. A. P. Blough, Waterloo, Iowa, and ask how it was done. He will tell you.

cess. Folks do not enjoy being taxed, but are equal to almost any challenge. However, a brother made a motion that we try it another year more earnestly, and the motion passed. If a member prefer not to coöperate with those who tithe, and if he refuse to give anything, then, of course, the final urge is in the taxing system. If unpaid, the amount will remain on the books as a debt unpaid, to the Lord. I am told we have a few Brethren who give nothing. It makes a missionary feel all broken up when confronted with this attitude. If we give *liberally* of all we possess, it will yet be but a drop in the bucket.

10. Sense of Proportion. We must make a study of values. Some years ago a few folks from Syria were canvassing this country for funds. Their story was pitiful, but the offerings they received went largely to their own uses. When help is given, it should be after the attending circumstances are known, but some of our good folks, who were not giving a dollar for the missions or education of the Church, gave them ten dollars. Several years ago a brother went among the churches, telling of the needs of his mother and two sisters. Many helped him liberally; one good sister gave him a thousand dollars, saying she liked to help that sort. Not more than ten miles from where she lived was a full score of men more worthy and more true, men preparing for larger service in the kingdom of God, and who would have responded nobly to such assistance, but whose grace and grit kept them from asking for

it, while this brother was banking his thousands and hungering for more. A well-developed sense of proportion, or instinct of values, ought to enable us to see right through such cases. Our liberality should be proverbial, but not become a temptation to weaker mortals. "Give to him that asketh of thee," but not without knowing the relative need, and not without due regard for probable results.

It is usual to have a rousing missionary meeting end with a rousing good offering, but it appears this is a bit out of harmony with the highest idea of stewardship. As things are, doubtless it is the way by which the most money is obtained. But we want to remember that when we talk of stewardship, character is of greater value than money, and we seek first the building of character. If the offering depends on the enthusiasm of the preacher, one mission may flourish and another experience a famine. as the case may be. But if Missionary Day is one Sunday, and the Special Offering for Missions on the following Sunday, the results are sure to be more permanent. Paul suggested that the offerings be taken before he arrived, taken regularly on every Sunday morning.* The psychology is the same, that the gift may be voluntary and not of moderate extortion.

Shall a congregation spend more on itself than it pays for benevolences? There is only one answer. If the congregation is an ordinary one, it ought to

^{*} Compare 1 Cor. 16: 1-4 with 2 Cor. 9: 1-5.

be able to go beyond its own necessities. A mission point with ten families, all conscientiously giving the tithe, will easily be able to support their pastor, and he too give the tithe of his income. It is pathetic when a mission, of forty or fifty members, from year to year seeks help from the Mission Board to support its pastor. Either he fails to teach stewardship, or the congregation fails to catch the teaching.

The only hope of a sinful, wayward world lies in the faithfulness of the Church of God. The foreign missions are imperative, if we would see the world as God must be seeing it every day. The home missions are imperative, if we would think and pray intelligently. We dare not give for the one to the neglect of another. We dare not forget our institutions which depend for their existence upon the Church, and through which the Church develops also. To forget, to give to one only, would be to lose all the educative value of a proper sense of proportion. The education of our young people in harmony with the highest moral and religious ideals dare not be neglected. We cannot hope to send our children to State schools at the age when life partnerships are formed, and have them come back to form such associations. The rule works the other way. If we would have missions and churches and schools and hospitals and religious literature, we must prepare our young folks for service in those fields.

Suppose we assume an average congregation of

one hundred members. Suppose they are all good givers, either tithing or giving larger amounts, and their average is \$20 per member. If we put an ideal before ourselves, how shall we proportion it?

Current expenses	40%		\$ 800
Benevolences, all	60%		1200
Foreign Missions		20%	\$400
Home Missions		15%	300
Education		15%	300
General, not in above.		10%	200

In all conscience, the great big world, with its necessities and opportunities, requires more for spiritual upkeep than we ourselves require. The problem of Missions at the present moment is doubtless the greatest problem in the world. It will be of exceeding interest to figure a bit to see what we are doing, in the light of the above suggestion. Of course, no two congregations can be exactly alike. Some support a pastor and give liberally besides. Others spend very little on themselves, and give liberally besides. I have prepared a study in proportionate giving, * to which the reader will do well to insert the figures of his own congregation. If they are not available, then take a step toward making such things available.

If the District fail to make any expression on the subject, how would it be if the congregation would find itself sufficiently interested in the matter of Stewardship to adopt tentatively any or all of the

^{*} See Appendix C.

suggestions that have just been given? or a better list prepared with greater care? To adopt such suggestions not as so many rules, not as a set of laws by which to be governed, but as the common feeling, expressive of the common desire to keep growing and to have the right attitude to property and folks, would be helpful to a congregation.

If the congregation fail to make any expression on the subject, how would it be for the individual to determine for himself that he do it? After all, this is the way things are accomplished in the Church. The individual catches a vision and follows the leading. This is the way of the prophet, who gets a vision from God. Others catch the idea from him, and presently the whole congregation sees that it is good. From the congregation, the group of congregations or District takes up the thought, and at the request of the group it goes before the General Conference and becomes the accepted usage of the church.

11. A General Superintendent. Perhaps the idea grows upon one from experience on the foreign mission field. There the missionary attempts to be helpful wherever he can, sometimes in farming, sometimes in caring for the sick, sometimes in teaching, sometimes in governing, sometimes in preaching. Always and everywhere he makes himself useful to those who know him. To me there is no question about it, one who is recognized as a superintendent in the District will be able to get

things across which otherwise remain undone. In the congregation is the elder. He is the general superintendent of the congregation. In the Sundayschool without the superintendent all would be at sea. A faithful, efficient Sunday-school superintendent is worth his weight in gold to any congregation. In the high school there is the principal. He knows what is being done, and helps to prepare the plans for work. In banking houses there is always a president, who is responsible. The most democratic of churches, the Baptist and Congregational, have the same; the Baptist calls him a supervisor, and the Congregationalist a superintendent, I think. It is the way to get things done. Leadership is the greatest asset of the Church, and we do well to cultivate leadership. The place of general superintendent in a District would soon become a very responsible position, and our young men who seek hard work would in it find another challenge to serious preparation. A general superintendent, hand-picked, chosen by the combined boards of the District, sanctioned by the District itself, would certainly be able to get things done which, as it is, remain undone for the want of time.

12. A District Secretary. When in Port Said one time I visited the Armenian church. A young man, full of enthusiasm, preached first. He was followed by an elderly preacher with less pep and apparently more wisdom. I could not understand a word, but I could get the idea. While in Naples I visited the Waldensian church. There it was the

same, an elderly man and a younger preacher working hand-in-hand in the ministry. If I am not mistaken, years ago that custom was more prevalent among us than it is at the present time. There were good results. It was a school of preparation for the ministry to many a brother. A District Secretary, if appointed in the same way as a general superintendent, would work well with him. The young man for pep, the old man for wisdom; the junior for education, the senior for experience. Thus should the combination prove effectual. But how can a District afford the added expense? The answer is simple: the immediate goal would be to do the best you can now, and the ultimate goal to attain the ideal as the passing years reveal it. The director of religious education for the college area might be secretary to begin with; a pastor of a congregation, or teacher in college, or some brother of means who has his mind keyed toward missionary work, might be chosen for superintendent; this could be the immediate goal. Development in some Districts would be more rapid than in others; then the others could study values from afar. With two brethren, whose hearts are in the work, exercising in these capacities, the ultimate goal would soon be attainable, and its worth be so apparent that we would catch ourselves wondering how ever we got along without some such systematic plan.

What, Then, Shall We Do?

(1) The essential nature of private devotions

must be stressed. At least the tithe of income belongs to the Lord. Let us cultivate the grace of liberality by keeping a careful account of the Lord's portion and administering it accordingly.

- (2) The altar fires a-burning in every home is doubtless a lofty goal. The parlor should be no more. What was one day a parlor should be the present prayer room, a throne room of the Master, with pictures to suit and Bibles and song-books aplenty on the center table.
- (3) An immediate and an ultimate goal should be worked out in every congregation. If there be a free ministry, the congregation should rally round the ministry in a really worth-while manner, while their benevolences climb so high as to set all others to serious thinking. If there be a supported pastor, both pastor and congregation must work together to the end that they may become a potent factor in world-wide evangelization. All benevolences should be guided by some standard, and reported fully. We will never get what is coming to us unless we persistently work together.
- (4) As Districts we will do well to organize our congregational reports, so that there may be one unified report, covering the most important features of the year's work. All such reports will prove to be real stimuli to the whole group.
- (5) Our large number of Student Volunteers should be given every encouragement to continue their preparation for the largest work possible to them. If this can not be the foreign field, then

wherever else the Lord may lead. A full 100 per cent of literary graduates pressing into some form of definite Christian work—this is the goal.

- (6) In regard to educational interests, we must stand by our own institutions. They are what we make them. Highest ideals and life attachments are formed there. Fifteen per cent of the annual church budget will place all our schools into Class A. Contemplate the economy of this proposition.
- (7) All foreigners should find in us the very best friends in need. Foreign students are most open to religious impressions. Private conversations with foreign folks, Sunday-schools and church work for them are always fruitful.
- (8) Where there is no organized Church of the Brethren, members should open up their homes for prayer meetings or Sunday-schools, by this method forming a nucleus of what will eventually become a mission point—perhaps a strong congregation. This presumes that a brother loves his church.
- (9) Every brother and every sister should manifest charity to all, condemn none, and stick to the church and work for it. The man who sticks is the man who wins. The one who flops over is not generally much appreciated.
- (10) It appears to me that we are not very wide awake as to the open door to the field of religious literature. Our own people are reading vast numbers of religious books. The papers issued by our Publishing House are unexcelled. The circulation

of religious literature is tremendously important. Writing a letter of appreciation is making a real worth-while contribution. Did you enjoy this book? Write and say so.

- (11) As to "sheep-stealing," it is not desirable. While we must keep the doors open for any who would come to us because of deep religious convictions, yet our job is to go after the unconverted and win them to Christ the Lord. Those individuals and those churches whose principal hope is in proselytizing earn for themselves an unsavory reputation.
- (12) And we must stand by our Boards, both District and General Boards. The General Mission Board demonstrated the fact that it has vision, by sending out last summer seventeen students to work as summer pastors or Vacation Bible School teachers and leaders. Let us hope they can send more next summer. At present we are preaching the Gospel in English, German, Danish, Swedish, Italian, Gujarathi, Marathi, Chinese north, Chinese south, and Spanish, together with the beginning now being made in the great Hausa language of Africa; eleven in all. The Board is prepared to push the work farther and farther afield, in proportion as members of means and congregations of one spirit will work with them. Brethren, the genius of our Church lies concealed in the words:

WE ARE WORKERS TOGETHER, WORKERS TOGETHER WITH GOD.

APPENDIX A

1921 Denominational Statistics

By Amount per Member for Missions and Benevolences

		Capita ifts		rega.	
Denomination	Missions and Benevolences	Congregational Expenses	Total Amount Missions and Benevolences	Total Amount Congrega	Membership
United Presbyterian	\$21.16	15.69 15.45	\$ 3,397,992 5,919,678 1,255,963	\$ 3,135,538 6,230,659 1,888,124	160,528 397,058 122,215
Reformed in America	7.49 7.19 6.13 6.12	18.36 10.27	5,890,145	15,044,684 3,402,606	819,225 331,369
Moravian, North	6.08 5.11 5.04 4.39			18,781,706 49,911,750	1,096,895 3,666,790
United Brethren Methodist Episcopal (South) United Lutheran American Christian Convention Disciples of Christ	4.36 4.00 3.88 3.17 2.83	12.26 10.86 6.17 8.07	1,494,199 8,885,345 3,071,913 299,514 3,541,836	27,253,395 8,599,693 582,430 10,075,395	2,222,741 791,400 94,464 1,247,759
American Christian Convention Disciples of Christ	3.17 2.83	6.17 8.07	299,514 3,541,836	582,430	94,464 1,247,759

Compiled for the United Stewardship Council William E. Lampe, Secretary

September, 1921.

APPENDIX B
Twenty-Four Most Liberal Congregations

Congregation	District	Members	Average per	1921	1922
Cerro Gordo	Maryland, Mid	120 132 600	18.29 17.65	3,371.65 14,920.72	1,427.87 6,019.87
Rocky Ford	Virginia, Second Colorado, So. East California, So Kansas, Nor. East	1175	15.48	3.801.87	1,616.59 5,108.02
West Charleston Pasadena	Ohio, Nor. West Ohio, Southern California, So Virginia, Second	145 116	12.24 11.81	1,537.85 2,432.82	2,013.64 1,601.36
Washita, Sabetha	Virginia, Northern Oklahoma Kansas, North East Indiana, Northern	100 136	10.08 9.62	571.01 1,070.33	1,445.21 1,548.31
Summit	Ohio, North East Virginia, Sec Penna, Middle Ohio, Southern	159 333	8.84 8.65 8.15 7.94	730.10 3,149.20	1,087.01 2,022.88 2,282.56 2,400.53
Bridgewater Middlebury	Ohio, North West Virginia, Second Indiana, Northern Virginia, Northern	535 108	7.55 6.78	3,120.94 377.06	1,063.58

^{*}The average giving per member for both years taken together is shown. However, as these figures are taken from the treasurer's books at Elgin, they represent the benevolences of the congregations, only so far as passed through the hands of the General Mission Board.

APPENDIX C
A Study in Proportionate Giving (1921)

		a		enses			Tota	
Congregation	Membership	Total Amount Given	Amount per Capita	Congregational Expens	Foreign Missions	Home Missions	Education	General
Suggested Ideal	100		\$20.00	40 %			15 %	10 %
Detroit, Mich. So. Waterloo, Ia. * Bethel, Neb. Elgin, Ill.	95 620 130	\$ 5,000 24,265 4,330**	\$50.52 39.13 33.31 33.03	19.2 62				13.% 10.6 6. 5.
Pleasant View, Md. Franklin Grove, Ill. Morrill, Kans. Salamonie, Ind. Weyer's Cave, Va.	210 264 207	5,127 6,300 4,403	30.13 24.41 24.00 21.27 19.91	21.5 46. 52.	50. 25. 16. 17.5 67.	7. 29.5 17. 19. 5.	35. 15. 12. 5.5 14.	3. 9. 9. 6. 7.
Mt. Morris, Ill	350 324 307	5,551 4,006 2,443	16.25 15.86 12.36 8.00 7.86	65. 60.	19. 16. 28. 19. 20.	18. 15. 5. 15. 20.	21. 4. 5. 13. 3.5	6. 2. 9. 2.

[•] For year 1920.

^{**} On Building and Equipment \$1,300.00

APPENDIX D

Division of 1921 Funds, as Made at the Offices, Elgin, Ill.

Net receipts for year ending Feb. 28, 1922	\$211,771.30
Net receipts for 6 months ending Aug. 31,	192218,994.57
•	\$230,765.87

Organization	Askings	Rate %	Receipts as Apportioned
1. General Mission Board 2. General Education Board 3. General S. S. Board 4. General Temp. & Purity Com. 5. General C. W. Board 6. Dress Reform Committee 7. Child Rescue Committee 8. Music Committee 9. Tract Committee 10. American Bible Society	\$400,000 75,000 30,000 6,000 5,000 2,500 2,500 2,500 1,000 500 \$525,000	76.190 14.286 5.714 1.143 .952 .476 .476 .476 .191 .096	\$175,820.52 32,967.21 13,185.96 2,637.65 2,196.89 1,098.45 1,098.45 440.76 221.53

In this table not only the apportionment is shown, but a tremendous falling off is apparent. Let us hope the autumn season of the year is more fruitful in every way.

APPENDIX

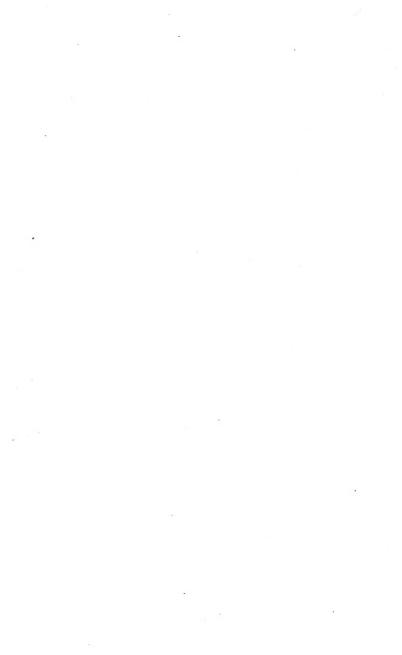
APPENDIX E

United Stewardship Council, 1922 Statistics Comparative Statement of Mission and Congregational Contributions

Youn		Per Capita Gifts	Capita Gifts				L		
g Mei	Communion	28		Amt. &	Amt. egn'l. ses	ershil	səY 1		
n's Ch		Miss. Benev	Cong. Exp.	Total Miss. Benev	Total Congr Expen	Меть	End o		
risti	Seventh-day Adventists	\$32.42		\$ 3,200,518 2,532,569	\$ 9,895,645	98,715 162,780	Dec. Mar.	31,	1921
an .	Moravian, North	11.67	13.38	202,142	231,901	17,326	Mar.	31,	921
Ass		10.16	16.85	623,334	1,034,135	61,362	Sept.	Š	921
oci	Evangelical Association	8.50	17.55	1,073,388	2,217,101	126,346	Aug.	31,	922
ati	Presbyterian Church in Canada	7.75	18.24	2,768,480	6,514,862	357,211	Dec.	33,	1921
on	Congregational	6.36	19.13	5,334.892	16,035,396	838.271	Apr. Dec.	3,5	921
}	==	6.32	15.79	276,000	1,437,641	91,031	Mar.	31,	922
Ho		6.23	15.74	23,517,106	59,402,909	3,773,160	Oct.		921
		6.04	20.43	852,278					922
		5.52	10.01	6,093,809	28,822,782				88
	Reformed in	2.09	9.91	1,691,044		334,526		31, 1	1922
			,			-	Sept.		921
on	Christian (except as listed helow)	4. 4 20.00	10.48	455,355	616,624	104,084		·	
	_	4.24	12.72	1,508,204		355,900	Oct. 1.		1921
50		4.17	13.05	3,341,792	_	801,250			921
,089	Ev. Synod of North America	90.4	14.34	928,826	3,280,242	228,713	Jan.	31, 1	922
) 2 72	Lutheran-	3.77	10.95	2,557,147		673,321		-	921
Q	Southern Baptist Convention	3.48	6.84	11,416,961		3,284,634	Dec.	31,	921
1	Disciples of Christ	2.83	8.07	3,541,836	10,	1,247,759	Sept.	8	921
. :	Church of the Brethren	2.35	9.10	256,094	991.627	108,970	Mar.	٠ ج ج	1922
92	25 Communions		14.50	\$99,812,049	5.42 \$ 14.50 \$99,812,049 \$266,957,715 18,411,958	18,411,958			Į
1									

Young Men's Christian Association Foreign Division \$1,268,738 Foreign Division \$1,268,738 Compiled for the United Stewardship Council.

October, 1922. HARRY S. MYERS, Secretary.



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